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A Content Analysis Of Iranian Children's Story Books For The Presence Of Social And Moral Values

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A CONTENT ANALYSIS OF IRANIAN CHILDREN'S STORY BOOKS
FOR THE PRESENCE OF SOCIAL AND MORAL VALUES

A Dissertation
Presented to
The Faculty of the Graduate School
University of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Zarintaj Tajeran

April 1980

A CONTENT ANALYSIS OF IRANIAN CHILDREN'S STORY BOOKS
FOR THE PRESENCE OF SOCIAL AND MORAL VALUES

Abstract of Dissertation

Problem: This study was conducted to identify the incidence of specific Iranian middle-class social and moral values in the content of children's story books. Four questions were used as research guides: 1. To what extent are Iranian middle-class social and moral values present in the content of the selected story books? 2. To what degree of frequency and level of intensity are the values presented? 3. What additional values, if any, are not presented in the list of the specific values? 4. How do the findings of this study compare with those of a previous study of social and moral values in the textbooks used for the elementary level in Iran?

Purpose: The purpose of this study was to gather data related to the presence of specific values from nineteen of the most popular children's story books for ages seven to eleven in Iran.

Procedures: In collecting the data, a coding form was used for each of the books, as adopted by Ghandi, in her study. The form consisted of sixteen major Iranian middle-class social and moral values which were selected by six Iranian sociologists. The values were: Marriage, Religion, Country, Family, Authority, Education, Cleanliness, Kindness, Work, Thrift, Honesty, Boy as favored sex, Justice, Charity, Friends, and Hospitality. With the assistance of five Iranian students as coders the validity and reliability of the coding procedures were validated.

Findings and Conclusions: There was no balance in the presentation of the sixteen major values in story books. Three values: Honesty, Justice, and Work received strong attention (42%). Two values: Boy as a Favored Sex, and Cleanliness received the lowest attention (2%). Five additional values: Prudence, Cleverness, Conservativeness, Being greatful, and Bravery were identified in the content of the story books. The results of comparing the two studies indicated that three values: Work, Education, and Religion received the major emphases, while the value Boy as a Favored Sex actually was not observed in either study.

Implications and Recommendations: The findings may help Iranian children's writers to be aware of the value content in story books and create stories appropriate for young readers' moral development. The findings may help parents, teachers, and librarians and other interested persons in identifying and/or selecting books emphasizing specific social and moral values. The findings may assist the children's writers to follow a consistent pattern in presenting values in story and textbooks.

Further studies should be done in the following areas: a study similar to this for ages other than seven to eleven; indepth studies to explore the manner in which social and moral values are internalized by children; studies to compare findings of this study and those story books translated from other languages into Farsi.

DEDICATION

This study is dedicated.....

to my father, Gholamhossein;
to my mother, Ghamar;
to my brother-in-law, Mohssen;
to my sister, Maryam.

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I wish to express my sincere appreciation to the members of the dissertation committee for their professional assistance and guidance during the preparation of this study. They are: Dr. T. C. Coleman, Chairman; Dr. Heath W. Lowry, Dr. Bobby Hopkins, Dr. Marge Bruce, and Dr. Fuad Nahhas. Special thanks go to Dr. Coleman for his continuous encouragement and support not only during the dissertation but throughout the entire doctoral program and to Dr. Hopkins, whose consideration and encouragement is appreciated.

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CHAPTER ONE

INTRODUCTION

Few would deny the importance of books in the lives and development of children. Children's attitudes and values may be influenced by readings in books and other sources of literature. Such readings have apparently contributed to children's behavior. Moir emphasizes this view:

It has always been an assumption of authors, critics, teachers, and other adults interested in the development of children that books have the power to shape and influence the attitudes, values, and behavior of readers.¹

Educators, since Plato and Aristotle, have believed in the power of literature to affect people's lives, for good or for ill. Frank has stated that if we go as far back as Plato we find his admonition:

Some tales are to be told and others are not to be told to our disciples from their youth upwards, if we mean them to honor the gods and their parents, and to value friendship with one another.²

¹Hughes Moir, "If We've Always Had Books That Taught All These Virtues, Why is Our Society in Such Lousy Shape?" Language Arts, 54 (May, 1977), p. 522.

²Josette Frank, What Books for Children? (New York: Doubleday, Doran & Company, 1937), p. 92

The traditional emphasis in children's literature has been placed upon teaching values and passing on the moral and ethical values of the society to the youngsters. Frank has noted that

For generations parents and teachers have believed in the potency of literature in building character, for good or evil. For many years all literature addressed to children was designed to benefit their souls. Even their storybooks were at first little else than moral preachments: children who were bad always come to very bad ends; while children who were good and obeyed their elders would assuredly be rewarded, if only in heaven!³

The children may not always know why they like a book or what purposes they are satisfying as they read it. They only know that as they read, they have an enjoyable experience. Eisenberg has stated that didacticism in children's fiction has been with us since the time of the Puritans, though today it is often implicit and indirect. Let children enjoy first and learn second, but learn they must. How else will they be prepared for the unprecedented complexities of the world in which we live?⁴

But whether children are reading for enjoyment or for information, what gets them reading and keeps them reading?...Values? Hardly. Children perceive and understand values, but not in the abstract manner of adult philosophy. Stories must seem real.⁵

³Ibid., p. 91.

⁴William D. Eisenberg, "Morals, Morals Everywhere: Values in Children's Fiction," Elementary School Journal, 72 (November, 1971), p. 76.

⁵Ibid., p. 77.

Writers are beginning to provide literature that will help children in their quest for truth about the world and its people. They want to know themselves and where they belong. They want to know what is "right" in their society. Literature communicates these cultural values.⁶

Educators assume that children's books can influence the young reader's social values and his/her value system. Certain books can affect the child's attitude toward his/her world. It seems probable that children's literature books may teach the widespread social and moral values to their young readers. Lowry states, "It has been a common belief from early times that books...are a means of influencing the lives of their readers."⁷ In its report, the Educational Policies Commission stated that,

Because literature...deals so vividly with human feelings, values, and relationships, with human frailty and human faith, with the ideals of loyalty, self-sacrifice, and courage, these studies offer a rich field for moral and spiritual exploration.⁸

⁶Charlotte S. Huck and Doris A. Young, Children's Literature in the Elementary School (New York: Holt, Rinehart and Winston, 1961), p. 4.

⁷Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values Found in the John Newbery Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966), p. 1.

⁸National Education Association, Moral and Spiritual Values in the Public Schools (Washington, D. C., 1951), p. 61.

As Ghandi mentioned in her study dealing with reading text-books in Iran, although the above opinions and comments have been made mostly about American culture, American children and their literature, they may also be true of other societies. Moslem traditions have always used written manuscripts and printed books such as the Koran, as a means of transmitting the religious, social and ethical values to the young generations. The morals and ethical values of Islam are contained in the Koran. Iran is a country ninety-eight percent Moslem and Islamic doctrines have strong influence on her people.⁹

It is assumed that children's story books can teach and transmit widespread moral and social values to Iranian children. Since there has been no reported study exploring social and moral values present in Iranian children's literature, this investigator felt that such an exploration would serve as a baseline for future studies.

THE PROBLEM

The problem of this study was to identify the incidence of specific Iranian middle-class social and moral values appearing in the content of children's story books for grades one to five or ages seven to eleven. The

⁹Maryam Ghandi, "A Content Analysis of Current Iranian Elementary Reading Textbooks for the Presence of Social and Moral Values," (unpublished Ed.D. Dissertation, University of the Pacific, 1977), pp. 2-3.

social and moral values were those selected by six Iranian sociologists who considered them to be the dominant middle-class values. To determine these specific social and moral values, the process of content analysis of a selection of the most popular story books currently in use was utilized. The following questions served as research guides:

1. To what extent are Iranian middle-class social and moral values present in the content of the selected story books?
2. To what degree of frequency and level of intensity are the values presented?
3. What additional values, if any, are not presented in the list of Iranian middle-class social and moral values?
4. How do the findings of this study compare with those of a previous study of social and moral values in the textbooks used for the elementary grades in Iran?

Significance of the Study

The study seems important and valuable for the following reasons:

1. There has not been a content analysis with respect to value identification of children's story books in Iran. Such a study can make a significant contribution to value identification.
2. This study may help advance Iranian educators' knowledge of social and moral values present in the content

of the story books, and sharpen their awareness of attitudes and values being presented to children.

The findings should be of practical value to parents, authors, teachers and other interested people for identifying and/or selecting books emphasizing specific social and moral values.

4. This study may provide a procedure for comparative studies of juvenile literature and children's literature of other countries.

Purpose and Procedures of the Study

The major purpose of this study was to gather data from children's story books for ages seven to eleven in Iran (see Appendix A). The procedures included conducting a frequency count of social and moral values judged present in order to study their intensity and compare these findings with those of Ghandi's study.

Data for this study were obtained from analyzing a selection of nineteen most popular children's story books for grades one to five or ages seven to eleven, published and currently in use in Iran. A frequency count of social and moral values was made from the books, and the intensity of these values was calculated using a Lickert type scale. In collecting the data, a coding form was used for each of the books, as adapted by Ghandi, to detect the Iranian social and moral values in the textbooks for the elementary level used in Iranian schools. The coding form was a

modification of the model designed by Lowry for analyzing the moral and ethical values found in the John Newbery Medal books.¹⁰

In order to identify the dominant Iranian middle-class social and moral values, Ghandi had prepared a list of thirty-five social and moral values which seemed to be dominant middle-class values.¹¹ Six Iranian sociologists reviewed the values and rated them as to their importance and their practice in Iranian middle-class society. A general consensus resulted which consisted of sixteen important social and moral values. These values comprised the basis for the content analysis instrument for the present study (see Appendix B).

Limitations of the Study

The study was limited by the following factors:

1. It was limited to the most popular children's story books for grades one to five or ages seven to eleven in Iran.
2. It was limited to those specific social and moral values identified by selected Iranian sociologists.
3. No attempt was made to evaluate the effect of the social and moral values on the lives of the children or the appropriateness of such values as part of the story books.

¹⁰Lowry, op. cit., Appendix B, pp. 153-162.

¹¹Ghandi, op. cit., pp. 65-68.

Definition of Terms

The following definitions of terms have been used throughout this study:

1. Attitude: An acquired, or learned, and established tendency to react toward or against something or somebody. It is evidenced by either approaching or withdrawing types of behavior, and the object of the reaction becomes thereby either a positive or a negative value, respectively, from the subjects' viewpoint...An attitude may be social in the sense that it is characteristic of a homogeneous group of persons.¹²

2. Content Analysis: An objective, systematic, and quantitative analysis of ideas in printed materials.¹³

3. Culture: The pattern of all those arrangements, material or behavioral, whereby a particular society achieves for its members greater satisfactions than they can achieve in a state of nature. It includes social institutions and "knowledge, belief, art, morals, customs, and any other capabilities and habits acquired by man as a member of society."¹⁴

¹²Henry Pratt Fairchild, ed., Dictionary of Sociology and Related Science (Totwa, New Jersey: Littlefield, Adams and Co., 1975), p. 18.

¹³Bernard Berelson, Content Analysis in Communication Research (Glencoe: Free Press, 1952), pp. 18-19.

¹⁴Horace B. English and Ava C. English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: David McKay Company, 1958), p. 133.

4. Ethical Values: Those social values which deal with the moral obligations and responsibilities and have been accepted by a particular society or group in a society.¹⁵

5. Moral Values: Those social values which are part of the code of good behavior or of the customs of the society.¹⁶

6. Mores: The ways of thinking and acting which are believed to be so important and sacred that their violation is invariably interpreted as a threat to the well-being of the whole society.¹⁷

7. Primary School: Grades from one to five for Iranian children from seven to eleven years of age.¹⁸

8. Social Values: Aspects of human interactions that are regarded as being worthy, important, or significant for the proper functioning of group life; aspects that the members of society seek to conserve or promote.¹⁹

¹⁵Carter V. Good, Dictionary of Education (rev. ed., New York: McGraw-Hill Company, 1973), p. 219.

¹⁶Maryam Ghandi, op. cit., p. 11.

¹⁷John T. Zadrozny, Dictionary of Social Science (Washington, D. C.: Public Affairs Press, 1958), p. 214.

¹⁸Iraj Ayman, Education Innovation in Iran (Paris: The Unesco Press, 1974), p. 27.

¹⁹Carter V. Good, op. cit., p. 595.

9. Values: An enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to an opposite or converse mode of conduct or end-state of existence.²⁰

10. Values System: An enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance.²¹

SUMMARY AND ORGANIZATION OF THE STUDY

Chapter One has briefly reviewed the beliefs of some authorities that children's literature may influence the personal, social, and moral values of the young readers. It stated that the concern of this study was to discover the incidence of selected Iranian middle-class social and moral values with their frequencies, and the level of intensity in the content of Iranian story books at the primary level. The coding form which was developed and validated by Ghandi, was also described.

Chapter Two reviewed the related literature and research, Chapter Three the procedures of the study, Chapter Four the data obtained and an analysis of the data. Chapter Five presents the summary, conclusions from the study, and recommendations for further research.

²⁰Milton Rokeach, The Nature of Human Values (New York: Free Press, 1973), p. 5.

²¹Ibid., p. 5.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE

INTRODUCTION

As the present study was concerned with social and moral values in the content of the Iranian children's story books, the available and related literature which deals with the topic is presented in this chapter. The literature pertinent to this study was reviewed in four areas: 1) Values and value education, 2) History of education and children's books in Iran, 3) Opinions of experts in the field of children's literature, stating their belief that books can have influence on social and moral values of children, and 4) the Research relative to the effect of books on children.

I. VALUES AND VALUE EDUCATION

The traditional historical beginning point for the discussion of values is Ancient Greece and Plato's The Republic. Frondizi states:

Man was concerned about values from the very beginning, and philosophical theories about particular types of values since Plato have been the subject of many profound pages.¹

¹A. Frondizi, What is Value? (New York: MacMillan Company, 1971), p. 3.

The study of values was predominantly conducted in the field of philosophy until the late nineteenth century. Frondizi further asserts that:

Value theory is very popular today, but it did not exist a century ago. While metaphysics and ethics flourished in Ancient Greece, and theory of knowledge started in the seventeenth century, value theory, also called axiology, was not formulated until the end of the nineteenth century.²

There is increased interest in values. With increased attention being devoted to the issue of values in current literature, different authorities have defined values from different points of views. Rokeach considers:

A value to be a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining. Values are thus abstract ideals, positive or negative, not tied to any specific attitude object or situation, representing a person's beliefs about ideal modes of conduct and terminal goals...A person's values, like all beliefs, may be consciously conceived or unconsciously held, and must be inferred from what a person says or does.³

According to Kerlinger:

A value is an organization of beliefs about abstract referents and principles, behavioral norms or standards, and end-states of life. Values put judgment of goodness or badness on the referents, the principles, and the end-state of life, and imply moral conclusion and preferences for norms and standards of behaving.⁴

²Ibid., p. 3.

³Milton Rokeach, Beliefs, Attitudes, and Values (San Francisco: Jossey-Bass, Inc., 1972), p. 124.

⁴Fred N. Kerlinger, "The Study and Measurement of Values and Attitudes," ERIC: ED 079616, 1972, p. 2.

Although the basic human processes of believing and valuing are not perfectly distinct, it is suggested that behavior is the result of beliefs and values. Scheibe states:

What a person does (his behavior) depends upon what he wants (his values) and what he considers to be true or likely (his beliefs) about himself and the world (his psychological ecology).⁵

Rokeach has indicated that an attitude represents several beliefs focused on a specific object or situation, while a value is a single belief that transcendentally guides actions and judgments across specific objects and situations, and beyond immediate goals to more ultimate end-states of existence. He believes that whereas a person may hold tens-of-thousands of beliefs, and thousands of attitudes, the number of values is quite small.⁶

For the purpose of this study the development of values has been considered to help explain the present need for a basic understanding of values and the valuing process. The review of literature indicated the concept of values to be so broad and often including so many behaviors that it is difficult to set forth a definition which is satisfactory to everyone. Perhaps this accounts for the

⁵Karl E. Scheibe, Beliefs and Values (New York: Holt, Rinehart and Winston, Inc., 1970), p. 1.

⁶Milton Rokeach, op. cit., p. 160.

current dispute over the process of value transmission, clarification and communication.⁷

Values and Children's Literature Books

Children's books through the ages has always been used as a powerful means to transmit the values and the cultural pattern of a society to a young generation. According to Chambers "The history of literature reveals that the book has been considered through the ages to be a didactic instrument. Its purpose was to teach and instruct, to inculcate values, ethics, and morals and to pave the road to salvation on earth and beyond."⁸

In his survey of five centuries of children's books in England, F. J. Harvey Darton reached the conclusion that children's books have always been the scene of a battle between instruction and amusement, between hesitant morality and spontaneous happiness. That conflict...is not yet decided.⁹

Lowry has traced the history of children's books from the seventeenth century until recent times. His

⁷James L. Witty, "The Effects of Parent Effectiveness Training on Parents' Personal and Child Rearing Values," (unpublished Ed.D. Dissertation, University of the Pacific, 1978), pp. 30-31.

⁸Dewey W. Chambers, Children's Literature in the Curriculum (Chicago: Rand McNally & Company, 1971), p. 137.

⁹Josette Frank, What Books for Children? (New York: Doubleday, Doran & Company, Inc., 1973), pp. 91-92.

findings show that in each century the writers of children's literature have tried to include value and moral teaching in their writings.¹⁰ The review of children's books of four centuries by Lowry indicates that many authorities have believed that "...books and readings should include ethical and moral values content for the instruction of young readers,"¹¹ and that "authors have included varying amounts of didactic materials in their books. These same authors have expressed their opinions that books may have been instrumental in affecting children's attitudes, beliefs, and behavior."¹²

Value Education

Educational institutions have always been charged with passing knowledge from one generation to the next and of shaping certain values in certain directions. Not only educational institutions but actually every agency of society attempts to influence the values of those in its charge.¹³

According to Watkins, since their very inception, schools have been engaged in some sort of value instruction. Most educators would dismiss as undesirable any effort to

¹⁰Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values Found in the John Newbery Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966), p. 23.

¹¹Ibid., p. 30.

¹²Ibid., pp. 30-31.

¹³Milton Rokeach, The Nature of Human Values (New York: Free Press, 1973), p. 335.

end this tradition at a time when other institutions are floundering in the task.¹⁴ Whether or not there are any universal, nonarbitrary moral principles or whether moral value is dependent upon the culture makes little difference. The child needs the opportunity to sample various values and to develop the system which will best suit the selected goals and life style. Guidance, not pressure or coercion, is needed in the process. While the schools have backed away from a direct attempt to affect the moral thinking and behavior of students, the social expectations remain in the minds of many people. They believe the school must analyze the complex social structure and offer moral education in the curriculum.¹⁵

Rath and his colleagues believe that if one wishes to help children develop clear values, one must help children use the process of valuing....one must help children: (1) make free choices whenever possible, (2) search for alternatives in choice-making situations, (3) weigh the consequences of each available alternative, (4) consider what they prize and cherish, (5) affirm the things they value, (6) do something about their choices, and (7) consider and strengthen patterns in their lives. It is as simple, and complex, as that. As the teacher helps students use these processes, he

¹⁴David Purpel, and Kevin Ryan, Moral Education... Comes with the Territory (Berkeley: McCutchan Publishing Corporation, 1976), p. 11.

¹⁵Pen E. Pitts, and Fhcnda York, "Teaching Values Through Use of Books," ERIC: Ed 160 606, 1978, pp. 7-8.

helps them find values.¹⁶

Value education for every young child is a particularly interesting and difficult problem. Although it is rare for elementary school children to deal directly with moral issues or to receive instruction in this area, they are usually getting a great deal of morally loaded instruction. This is the period, for example, when many traditional fairy tales, myths, and legends are introduced and retold. It is also the time when schools are heavily involved in socialization activities such as the process of learning how to behave in a school, what one's responsibilities are, who is in charge, and what the rules, regulations, and mores of school life are. All of these highly significant events happen when children are perhaps most vulnerable to the influence and manipulation of school, and when their intellectual and emotional capacities to resist dependence and control are at their lowest.¹⁷

According to Purpel and Ryan, children should develop some understanding of the complexity of social values and norms. These commonly accepted ideas of the undesirable elements are vital ingredients of the culture. Children must learn to reconcile the conflict between society's values and

¹⁶Louis E. Rath and Merrill Harmin and Sidney Simon, Values and Teaching, Second ed., (Columbus, Ohio: Charles E. Merrill Publishing Company, 1978), p. 47.

¹⁷David Purpel and Kevin Ryan, op. cit., p. 66.

their own. These authors further assert that books can be an ideal tool in helping young people develop the values which will govern their own lives. Adults should permit free discussion of the ideas and values in the books, refraining from pointing out or emphasizing their own values. All the values children need to develop to be mature and responsible adults are interrelated.¹⁸

According to Kholberg the assumptions that underlie moral growth are the same as those that are basic to cognitive development. The research findings in the field of moral development by Kholberg indicate that development occurs in a sequence of stages related to age. However, there is nothing absolute about the age at which a child enters a given stage.

Kholberg's research interests have been in identifying stages of moral development among individuals in several geographically and culturally diverse areas. His conclusions have led him to develop a hierarchy of six stages of moral reasoning which he believes that culturally are universal.¹⁹

Kholberg's stages of moral development are as follows:

I. PRECONVENTIONAL LEVEL (Stages 1 and 2, age 0 to 9).

¹⁸ Ibid., pp. 10-11.

¹⁹ Hughes Moir, "If We Always Had Books That Taught All These Virtues, Why is Our Society in such Lousy Shape?" Language Arts, 54 (May, 1977), p. 525.

Stage 1: Punishment and obedience orientation. Rules are obeyed to avoid punishment.

Stage 2: The instrumental-relativistic orientation. Actions are based largely on satisfying one's own needs and occasionally the needs of others.

II. CONVENTIONAL LEVEL (Stages 3 and 4, age 9 to 15).

Stage 3: Good behavior is that which pleases or helps others and is approved by them.

Stage 4: Morality has a law-and-order orientation. Right behavior consists of doing one's duty.

III. POSTCONVENTIONAL LEVEL (Stages 5 and 6, age 16 and over).

Stage 5: Morality of contract. A duty is defined in terms of contract, general avoidance of violation of the rights of others.

Stage 6: Morality of individual principles of conscience. The child conforms to avoid self-condemnation.²⁰

The research findings by Kohlberg, challenge the traditional "bag of virtues" approach to character training.²¹ He believes that one cannot expect a child at elementary school level to understand moral thinking at the postconventional

²⁰Cheryl Gosa, "Moral Development in Current Fiction for Children and Young Adults," Language Arts, 54 (May, 1977), p. 530.

²¹Hughes, Moir, op. cit., p. 525.

level nor it is possible to speed up his rate of moral development.²²

Each stage is defined by abilities that limit and determine the character of what can be learned during that period. These abilities also determine how the child perceives his/her physical and social world. As a child's perceptions of the world change, he/she moves to a new stage of development. The order in which the stages occur is constant for all children regardless of culture or social background.²³

The major implication of Kohlberg's research for children literature is that a child prior to the age ten-twelve is rarely capable of stage four decision-making, and unfortunately children's fiction spanning age two to roughly sixteen is loaded with moral decisions. If Kohlberg is right, and there is good reason to believe he is, fiction containing these high level decisions is meaningless for early character training. Writers of children's books not understanding this process of moral growth and assuming their own stage of six maturity, judge and decide to write fiction which is surely highly moral, but unfortunately beyond the level of their readers.²⁴ Biskin and Hoskisson believe that:

²²C. Richard and Norman A. Sprinthall, Educational Psychology: A Developmental Approach (California: Addison-Wesely Publishing Co., 1974), p. 174.

²³Donald Biskin, and Kenneth Hoskisson, "Moral Development Through Children's Literature," Elementary School Journal, 75 (December, 1974), pp. 155-156.

²⁴Cheryl Gosa, op. cit., p. 530.

Children's literature and stories in a basal reading program can be used to develop moral awareness. Before the moral dilemmas in children's literature can be explored, however, the stages of moral growth of characters in a story and the moral issues in the story must be identified.²⁵

If we agree that moral development can be assisted and promoted through reading literature, then using books to meet this purpose will require adults to adopt additional criteria by which books are identified and put into an effective use.²⁶

II. HISTORY OF EDUCATION AND CHILDREN'S BOOKS IN IRAN

Iran lies between the Caspian Sea and Persian Gulf, and shares common borders with Iraq, Turkey, the Soviet Union, Afghanistan and Pakistan. In times past Iran used her strategic position to branch out and conquer neighboring lands; at other less fortunate periods she experienced the havoc of invasion by the Greek, Arabs, Turks, and others.²⁷

A study of education generally proceeds with an analysis of the three main agencies responsible for socialization: the home, society, and state institutions. In Iran the home has traditionally had the most to do with

²⁵ Donald Biskin and Kenneth Hoskisson, op. cit., pp. 153-154.

²⁶ Hughes Moir, op. cit., p. 526.

²⁷ A. Reza Arasteh, Man and Society in Iran (Netherlands: Leiden, E. J. Brill, 1970), p. 2.

socialization. Yet all institutions, both private and public, worked closely with one another, and this whole educational process created a strong pattern of citizenship.

Arasteh states that the society sought to build a great nation by developing citizens who were religious, of good moral character and patriotic. The cultural pattern existed and flourished because of a tight-knit kinship structure, which stressed good behavior and deeds, the religious teachings of Zarathustra and an authoritarian state. The personality of the child was decisively formed and he received his education more by practice than by instruction. Education advanced because the family accepted responsibility for child-rearing.²⁸

Zoroastrian doctrine exerted a profound influence on early Iranian education. Moral training and the art of human relations received great stress. The youth learned the importance of truthfulness, justice, purity, gratitude, piety and courage and he tried to live by the maxim, "Be Clean in thought, in word, and in action." Justice was learned in the 'agora', just as today's children learn to read in school. In the 'agora' each age group had a leader or judge who dispensed justice among the boys every morning. By repeating the essentials of daily life they formed correct habits,

²⁸ A. Reza Arasteh, Education and Social Awakening in Iran (Netherland: Leiden, E. J. Brill, 1969), pp. 1-3.

learned respect for their superior and obedience to rules. Lessons in virtue were a daily practice: the boys listened to examples of virtuous behavior and cited reasons for what had been done, and in giving their own opinion they cited the judgements of others. Failure to act justly brought punishment.²⁹

Stevens has described the third decade of the seventh century as the major turning point in Iranian history. As a result, the pattern of the country's religious, cultural and psychological development was determined up to the present age. The Arab conquest of 624 A.D. permeated far deeper into the structure of Iranian civilization than any other before or since. It provided the country with a new religion and a new script; it influenced her language and revolutionized her art.³⁰

The simplicity of Islam and its closeness to Persian morality penetrated Persian hearts, and many aspects of it influenced educational practices; yet the family and the community still functioned as the primary institutions for training youth. In later centuries religious schools and recreational institutions contributed to the personality

²⁹Ibid., pp. 3-6.

³⁰Roger Stevens, The Land of the Great Sophy (New York: Taplinger Publishing Company, 1979), pp. 19-20.

development of children.³¹

Arasteh further says that

Religious and moral training were stressed. Even before entering school the child learned to pray and observe the family carrying out the religious ceremonies. Many families read aloud the Koran to instruct their children in its tenets. Classical poetry and songs offered a further guide to socially approved conduct and behavior; adults were fond of reciting verses and children learned them easily.³²

The most prevalent kind of elementary education in traditional Iran was the system of maktab, religious schools supported by private contributions and religious foundations and often associated with a mosque. Girls were occasionally admitted to special classes taught by women. The 'maktab' curriculum only included such subjects as reading, writing and familiarity with the Koran and classical Persian texts. The instructor taught in a rote manner and maintained strict discipline by applying physical punishment freely.³³

As the public school movement gained momentum in the early part of the twentieth century, more and more families turned the education of their children over to outside agencies. Character training, though still largely in the hands of the family, has been increasingly influenced by teachers and mass media in all its forms: literature, movies, the radio and now television.³⁴

³¹A. Reza Arasteh, Education and Social Awakening in Iran, p. 31.

³²Ibid., p. 8.

³³Ibid., pp. 8-9.

³⁴A. Reza Arasteh, Man and Society in Iran, p. 170.

The new educational system in Iran, as Ayman indicates, started in 1971. It divides schooling into four levels: 5-3-4 and higher education. Elementary school which includes the first five years starts at age seven and theoretically is compulsory. The second level is a ~~three-year period for middle-school or "guidance cycle."~~ It is devoted to exploring the students' capacities, abilities and interests. High school includes four years and is devoted to the completion of the secondary education in either the theoretical track for college preparation or in a vocational stream. The fourth level is higher education.³⁵

The history of Iran's education shows that young people were taught to know the value of truth and to distinguish between good and evil. After the adoption of the Muslim religion, education was based upon the Koran just as in Europe it was based upon the Bible.³⁶

The Koran has affected Iranian culture and its teaching has comprised much of today's fabric of living in the Iranian society. It has been used as a source for influencing the moral character and value system of the youngsters. The following Koranic verses illustrate some of its value teaching:

³⁵ Iraj Ayman, Educational Innovation in Iran (Paris: The Unesco Press, 1974), pp. 27-30.

³⁶ Donald N. Wilber, Iran: Past and Present (New Jersey: Princeton University Press, 1975), p. 202.

And your Lord had decreed that you should worship none but Him, and that you should be kind to your parents. If one or both of them should attain old age in your life, never say a word of contempt or anger to them and never do anything that may hurt them but address them in terms of honor. And lower unto them, out of mercy, the wing of humility, and say: "My Lord! Bestow on them your mercy, as they had nurtured me in childhood."³⁷

The Koran does not teach turning the left cheek when one is struck on the right cheek; nor does it teach that the victim should strike back. It teaches that justice has to be redressed in the proper lawful way. The Koran reads:

The response to an aggression is like punishment; yet whosoever forgives and makes peace, his reward is one from God. Verily God loves not the aggressor. And he who retaliates for a wrong that has been done to him verily he is not to be blamed.³⁸

The social and moral values of the Islamic religion and Koranic teachings have become the social and moral values in Iran by their widespread dissemination.³⁹

The Iranian children's oral literature is rich and the stories and legendary tales have been told to children through many generations. It was only recently that attention focused on publishing books for children. Beside private publishers, the government in the recent decade has established an organization, known as The Institute for the Intellectual Development of Children and Young Adults, which

³⁷Koran, Sura 17:23/4 (Sura or Surah is an Arabic word for any of the main divisions or chapters of Koran.

³⁸Ibid., Sura XLII: 40-41.

³⁹Donald Wilber, op. cit., p. 202.

has an admirable program, and publishes original children's stories with a Persian background.

III. OPINIONS OF EXPERTS

Many authorities in the field of children's literature have stated their beliefs that books may have influence on children's values and behavior. The following statements present some of these beliefs.

Chambers: Dewey Chambers, throughout his studies in the field of children's literature and their effect on the young readers, states that through the centuries story books have been of a didactic nature. Books taught their young readers the correct way. The prime purposes in children's literature were teaching morals, manners, and religion.

It has been a common belief, however, from early times that fiction books have a potential capacity to influence the lives of young readers. This belief is still valid. With few exceptions, it is an almost universal stance among the experts of children's literature that story books for children have the power to influence the attitudes and behavior of youngsters. These experts believe that learning is a result of experience. Interacting with literature is an experience and can thus affect the learning condition. Books can give the child a model for living which can affect his attitude toward life.⁴⁰

⁴⁰Dewey W. Chambers, Children's Literature in the Curriculum (Chicago: Rand McNally and Co., 1971), pp. 138-140.

Chambers further comments that

Reading of children's literature is likewise thought by some as a good chance for children to compare one set of values with another. The content of children's books will help children understand the shading between good and evil, right and wrong, black and white. Understanding this shaping can help children understand better the conflicts and desires between men and societies. This opportunity to involve himself, at least vicariously, with others, helps the youngster understand culture, both of past and present.⁴¹

Frank: Josette Frank has indicated that books play a large part in shaping children's thinking, perhaps, too, in forming their character, their standards, ideals and values. What they read, then, is important.⁴²

Children should have access to those books which will direct them toward ways of expression, books which will stimulate attitudes and challenge viewpoints, if not acutally remake character. They may find in certain books effective tools by means of which to influence conduct. Stories with a moral, with skillful handling may be used to crystalize into precept those lessons which the home has already inculcated by example.

Frank further asserts that whatever else we leave behind as we plod or plunge forward, it is never the story with a moral purpose. We must have plenty of them on our shelves,

⁴¹Ibid., p. 141.

⁴²Josette Frank, op. cit., p. 8.

or our children suffer--the reason being of course that they are vicarious experience, teach children what they could not learn from life without broken bones, often broken necks, sometimes broken hearts.⁴³

According to Frank, literature is a powerful means to shape children's conduct and set of values. She states that

The great literature of the world offers magnificent moral teaching. Let us help our young people to find the values and appreciate the virtues which reside therein.⁴⁴

Cox: John Cox believes that good literature appeals to the child's intellect and reason; it awakens and stirs the emotion; it exercises the imagination and the fancy; it trains the aesthetic faculty by developing a sense of beauty in form and diction; it cultivates the moral and religious sentiment through ideal representations. A good book creates a taste for what is clean and healthy and enlarges the appreciation of what is choice and best. Literature leads to culture, which in the highest sense is a synonym for character. This is the only thing in the world of absolute value in itself.⁴⁵ Literature is the key to self revelation, "books reveal us to ourselves." And good books are those which aim

⁴³Ibid., pp. 101-102.

⁴⁴Ibid., p. 103.

⁴⁵John Harrington Cox, Literature in the Common Schools (Boston: Little, Brown, and Company, 1911), pp. 8-10.

to form and enlarge the soul through ethical motives.⁴⁶

Moir: According to Moir it is a self-evident assumption that books are important tools in the lives and development of children and to question such a belief would be an act of heresy. How children become moral human beings is a significant concern among educators in view of the high degree of importance traditionally placed on books to foster higher moral behavior and values among readers. The history of children's literature indicates that it has a consistent, underlying role in shaping or promoting certain values and behaviors deemed desirable by adults who create and select books for young readers. Moir briefs up his notion about books by stating:

I remain convinced that books--certain books have the power to shape and influence the attitudes, values, and behavior of readers. Among the several purposes of books, books are, or can be, good for that.⁴⁷

Biskin and Hoskisson: These authorities both believe that historically, instruction on morality has been included as a significant part of American education. It is impossible for the schools to avoid values. Children's values develop during the school years. Values are inevitably influenced by the school structure, the adults who work

⁴⁶Ibid., p. 37.

⁴⁷Hughes Moir, op. cit., pp. 522-524.

in it, and the relations of all involved.

Since children's thinking is influenced by the activities in which they are engaged, the use of children's literature to stimulate moral thinking and moral development has a great potential. Children's books and stories in basal reading programs can be used to develop moral awareness.⁴⁸

O'Dell: Felicity O'Dell states that from earliest times those concerned with education and social control have been aware of the power of fiction. Jesus, Muhammad and Confucius all taught through parables. In England, ever since children's stories were printed, they have attempted to teach youngsters the Christian virtues of the type, and in the way, appropriate to the nature of the particular age.

Highly goal-directed societies have always followed Plato and believed that literature can shape young minds and each has accordingly told tales aimed at moulding its young minds into the form desired. Children's literature may be one of the specific agency of character education. There is a connection between society and children's books. The political system and social organization of a society will, to varying degree of explicitness, be reflected in the

⁴⁸Donald Biskin and Kenneth Hoskisson, op. cit., pp. 152-157.

society's children literature just as they are in its educational system and its other methods of social control. It is, to some extent, a two-way process.

Children's literature of a particular time or place reveals much about the values and nature of the society which produced it, even if the society's authorities do not deliberately use children's literature to didactic ends.⁴⁹

Hazard: Paul Hazard states that

Children want authors who believe in the reality of the external world--who are interested in things as they are. Their instinctive desire to drink deeply of life propels them in the direction of the values which give meaning to life--the moral and social values which time has proven to be our best safeguards.⁵⁰

Hazard further says that he likes books which contain a profound morality. The books that set in action truths worthy of lasting forever, and of inspiring one's whole inner life; those books which demonstrate that an unselfish and faithful life always ends by finding its rewards, be it only in oneself; how ugly and low are envy, jealousy and greed; how people who utter only slander and lies end by coughing up vipers and toads whenever they speak. Overall, those books have the integrity to perpetuate their own faith in truth and justice.⁵¹

⁴⁹Felicity Ann O'Dell, Socialization Through Children's Literature (London: Cambridge University Press, 1978), pp. 3-5.

⁵⁰Paul Hazard, Books Children and Men (Boston: The Horn Book, Inc., 1965), p. 167.

⁵¹Ibid., pp. 44-45.

Jacobs: Leland Jacobs believes that children learn early to look for literature for truth and wisdom as well as for aesthetic impact, with respectful curiosity for the many faces of human relationship and the weaknesses and wonders of man as he makes his way to meaning in existence. He enumerates the following effects of good books.

1. Literature stimulates the child's imagination, encourages the creative play of ideas.
2. Literature provides an outlet for the emotions--laughter, wonder, and a pulling of the heart strings.
3. Literature re-creates the world about him. It opens his eyes to see added dimensions. It stretches present meaning into new ideas--it interprets his experiences into meaningful concepts.
4. Literature catches the tune of the child's every day life.
5. Literature can help the child to better understanding of himself, and others.
6. Literature passes on to the child the cultural values of his society, the inherited truth of past generations.⁵²

⁵¹Ibid., pp. 44-45.

⁵²Leland Blair Jacobs, Using Literature with Young Children (New York: Teacher College, Columbia University, 1965), pp. 60-61.

Rosenblatt: Louis Rosenblatt states that literature can play an important part in the process through which the individual becomes assimilated into the cultural patterns. Children may gain images of behavior and ways of thinking and feeling from the experience offered by books. The child often learns from books the culturally appropriate emotional response to types of situations or people. Similarly, he may absorb from his reading ideas concerning the kinds of behavior or types of achievement to be valued and may acquire the moral standards to be followed under different circumstances. Notion of complex patterns of behavior, such as moral and social attitudes, can be assimilated from books.⁵³

When the young reader has been moved by a work of literature, he will be led to ponder questions of right or wrong, of admirable or antisocial qualities, of justifiable or unjustifiable actions. The average student spontaneously tends to pass judgment on the actions of characters encountered in fiction. Literature treats the whole range of choices and aspirations and values out of which the individual must weave his/her own personal philosophy. In literature, youth meets emotions, situations, and people presented in significant patterns. He/she is shown a causal relationship between

⁵³Louis M. Rosenblatt, Literature as Exploration, rev. ed. (New York: Noble and Noble, Publishers, Inc., 1968), pp. 187-188, 191.

actions, he/she finds approval given to certain kind of personalities and behavior rather than to others.⁵⁴

Literature acts as one of the agencies in the culture that transmit images of behavior, emotion, attitudes clustering about different social relationships, and social and personal standards. Through books the child encounters a diversity of temperments and systems of value which may free him/her from fear, guilt, and insecurity engendered by too narrow a view of normality. Finally Rosenblatt says that:

Books are one important means of transmitting a much more complex cultural pattern than could be derived from any particular family or community environment. Without the additional contribution offered by the written or printed word, it would be impossible for the personal or community agencies of cultural transmission to give youth an adequate sense of the complex fabric of the society. Literature may exert a powerful influence upon the youth's future behavior.⁵⁵

Russell: David Russell believes that in literature children can find many of man's most important social and ethical values. Children should be stimulated to discover such values for themselves in the stories they read.

Russell further notes that values described "in lovely words of our language such as truth, justice, loyalty, and faith...are puzzling and different ideas for adults and

⁵⁴ Ibid., pp. 20, 40.

⁵⁵ Ibid., pp. 192-193.

even more for children, and yet they are the foundations of our society."⁵⁶

Huck and Young: These authors both have indicated that good literature may produce aesthetic experiences. It will cause the child to perceive characters, conflict, elements in a setting and universal problems of mankind; it will help children to experience the delight of beauty, wonder, and humor; or the despair of sorrow, injustice, and ugliness. Vicariously, he will experience other places and other times; he may identify with others, he will encounter the thrill of taking risks and meeting mystery; he will endure suffering; he will enjoy a sense of achievement, and feel he belongs to one segment or all of humanity.⁵⁷

The theme of a book should be the acceptance of self or others, of growing up, and the overcoming of fear or prejudice. The theme of a story should be worth imparting to children and be based upon justice and integrity. Sound moral and ethical values should prevail. Through literature, the child may gain understanding of himself and others. The child learns who is he, whether he is loved and respected, as others respond to him. He identifies first with his parents, and then, with other models.

⁵⁶David Russell, "Personal Values in Reading," The Reading Teacher, XII (October, 1958), pp. 3-9.

⁵⁷Charlotte S. Huck and Doris A. Young, Children's Literature in the Elementary School (New York: Holt, Rinehart and Winston, 1961), p. 7.

Literature for children has reflected changing cultural patterns throughout the centuries. The concern about conformity social problems, commitment to democratic values, and world understanding are reflected in children's books. Literature is able to communicate the cultural values to the child and teach him what is "right" in his society.⁵⁸

McClelland: David McClelland believes that books perform a major role in shaping children's social and ethical ideas and values. Children's literature play a great service in the moral education of youngsters.

McClelland's study of children's story books from forty different countries led him to conclude that children's literature does reflect the value orientation of a nation. He states that:

Popular stories for children reflect what the people in the country value most, what they think is important. And children learn from reading stories what adults regard as important.⁵⁹

He further says about the power of literature in shaping the child's personality and value system:

I believe that children acquire the values or ethical ideas expressed in the stories, even without conscious and deliberate attempts to abstract them. It is the abstraction process that is difficult, not the ideas themselves. I believe that Middle-Eastern children learn naturally and easily from what they

⁵⁸ Ibid., p. 11, 25, 88, 4.

⁵⁹ David C. McClelland, "Values in Popular Literature for Children," Childhood Education, 3 (November, 1963), p. 136.

read that cleverness is a good thing, just as American children learn that working together is usually the best way of doing things. Children come to take such ideas for granted because that is the way things 'are' or 'happen' in the stories they read.⁶⁰

IV. THE RESEARCH AND STUDIES RELATIVE TO THE EFFECT OF BOOKS ON CHILDREN

Children's literature may serve as an important instrument in building young readers's character and values system. Considerable research concerning the effects of books on children has been conducted. In this section, a review of six studies dealing with the value content in children's books is presented.

The Chambers Study:⁶¹ In 1965, Dewey Chambers, conducted an exploratory study of selected children's story books for ages six through nine years. His study was concerned with social value influencing material in children's literature. He collected evidence from books published during one year (1963-1964) by two firms: 1) Viking Press and 2) Harcourt, Brace, and World. He measured the nature and degree of intensity of such social value influencing material which he found in the analyzed books.

Chambers developed an instrument to determine the presence of social values, frequency, and their intensity in

⁶⁰ Ibid., p. 136.

⁶¹ Dewey Woods Chambers, "An Exploratory Study of Social Values in Children's Literature," (unpublished Ed.D. Dissertation, School of Education, Wayne State University, 1965).

the sampled books. The designed instrument was also utilized to discover the predominant vehicle, or symbolic medium, through which these values were expressed.⁶²

Seven social values were explored by the study. The categories of seven social values were followed by several subcategories for each. The seven major social values dealt with:

1. Aspects of the person himself as an individual.
2. Selected social values such as fairness, honesty, kindness, cooperation, and commitment.
3. Aspects of peer group or playmate relations.
4. Aspects of family living.
5. Aspects of neighborhood and community living.
6. Aspects of world and national living.
7. Aspects of time passage and social change.

The study reported that the selected social values were found to be presented in a uniformly weak manner in the sampled books. In general, the study led to the conclusion that the books analyzed provided minimum opportunity for the development of social values in young readers.

Chambers, in his recommendations for further studies of the value content in children's literature, suggested that investigations were necessary in the following areas:

⁶² Ibid., p. 44.

1. A content analysis of social values in children's literature for ages other than six to nine years.

2. A content analysis similar to his study, dealing with a larger selection of children's books.

Chambers' study did not attempt to identify to what extent the books and their content did affect young readers.

It was a content analysis to provide insight into what is in children's literature that can affect the children, if indeed, it affects them at all.

The investigator concluded that the entire field of children's literature is open for exploration. Unanswered questions exposed by this content analysis study of one facet of the field should serve as a spring board from which much other research can be launched. Children's literature is, indeed, a rich source for further scholarly studies.⁶³

The Lowry Study:⁶⁴ In 1966, Heath Lowry did an exploratory study of children's story books. His study was concerned with the presence of that content in the sampled story books which may influence children's learning of American middle-class moral and ethical values.

The investigator gathered data from the forty-four Newbery Medal Award winning books from 1922 through 1965. He used the process of content analysis to collect evidence to deal with:

⁶³Ibid., p. 89.

⁶⁴Heath Ward Lowry, op. cit.

1. Identifying the presence of American middle-class moral and ethical values in the chosen list of books;
 2. Measuring the degree of frequency and intensity of the values;
 3. Analyzing the collected data to determine trends as revealed from the period studies.
-

In order to analyze the data, the investigator devised an instrument and applied it to each of the books. The instrument was a modification of the one which was used by Chambers in his exploratory study of children's story books. Lowry used the instrument to measure the judged presence, frequency, and intensity of the value influencing content in the sampled books. Before designing the instrument, the researcher reviewed the writings of ten experts in the field of sociology and educational sociology in order to identify the American middle-class moral and ethical values. His work isolated fifteen values thought to be important in American society. They were:

1. Responsibility to church (Religion)
2. Civic and community responsibility
3. Freedom and liberty
4. Initiative and achievement
5. Justice and equality
6. Self-reliance
7. Loyalty
8. Responsibility to family

9. Importance of education
 10. Sexual morality
 11. Cleanliness and neatness
 12. Good manners
 13. Honesty in all things
 14. Sanctity of marriage
 15. Thrift and hard work
-

The findings of the study indicated that some of the identified criteria of values were present in all of the books analyzed; likewise all of the values sought were present in some of the books. The selected moral and ethical values which were used in the study were found to be treated in a positive manner with moderate intensity in the sampled books.

Some of the conclusions that the study reached were that there was less than average opportunity for youngsters to explore many of the fifteen values in the books. Also the assumption that the Newbery Medal Award winning books contained didactic material in a traditional way can be challenged. The study revealed that an interesting relationship existed between the current social problems such as high divorce rate, race relations, and sexual promiscuity, and the lack of strong emphasis on values dealing with these issues. The findings also revealed that the identified values received strong emphasis during 1932-1936, and moderate intensity during 1957-1961. In the period from 1957-1961 these values declined sharply in the Newbery books.

The Lowry study indicated dramatic evidence concerning value influencing didactic material in some of the finest children's literature selections. If we would be able to transfer the conclusions of the study to the wide range of literature for children, many of the traditional beliefs about the effect of books on children may not be as valid as we might like to think.⁶⁵

The Shirley Study:⁶⁶ In 1966, Fehl Shirley, did an exploratory study to discover changes in concepts, attitudes and behavior of tenth, eleventh and twelfth grade students as a result of their reading. The sample of the study was composed of four hundred twenty adolescents and a modified form of critical incident technique was used as a basis for gathering data. The number of influences related to concept, attitude, and behavior was correlated by the Pearson product-moment method with age, intelligence, vocabulary, comprehension, grade level, and the number of materials reported by the students as having influenced them.

The results of the study led to the following conclusions:

1. Adolescents can report ways in which their concepts, attitudes, and behavior were influenced by books, stories, poems or articles.

⁶⁵Dewey W. Chambers, Children's Literature in the Curriculum, op. cit., p. 158.

⁶⁶Fehl Lorayne Shirley, "The Influence of Reading on the Concepts, Attitudes, and Behavior of Tenth, Eleventh, and Twelfth Grade Students," (unpublished Ph.D. Dissertation, University of Arizona, 1966).

2. There was great variability in the books, stories, poems or articles which adolescents reported as having influenced them. It appeared that many kinds of reading materials may have an influence on the concepts, attitudes, and behavior of young people.

3. Reading of different kinds of materials by students influence many areas of their lives. The areas of influence in order of frequency were: self-image, philosophy of life, cultural groups, social problems, sensitivity to people, political science and miscellaneous.

4. Students' concepts, attitudes, and behavior appear to be more influenced by reading materials they select on their own rather than by rigidly assigned reading.

5. The students who reported higher totals of influences tended to be more intelligent and better readers, and the young students in the lower grades tended to report higher totals of influence. The number of influences reported was not significantly related to sex.

The Culp Study:⁶⁷ In 1977, Mary Beth Culp did case studies to determine the influence of literature on attitude, values, and behavior of adolescents. A questionnaire on the influence of reading literature was administered to one hundred fifty eight freshman students at an urban university.

⁶⁷ Mary Beth Culp, "Case Studies of the Influence of Literature on the Attitudes, Values, and Behavior of Adolescents," Research in the Teaching of English, 11 (Winter, 1977), pp. 245-253.

The protocols of those students between the age of sixteen and twenty were selected for analysis. From the responses of this group, a pool of students at either end of the spectrum of influence was established. From each pool, five students (total of ten) were randomly selected for the case studies interviews also were conducted to explore in greater depth the areas touched on in the questionnaire.

A self-administered check list entitled "What kind of reader am I?," developed by Shirley, was used to add information on the student's view of himself as a reader. An autobiographical questionnaire was used, not only to obtain factual information about the student's background and interest, but to elicit responses about his goals and self-image.

The case studies revealed added dimensions of influence of literature on the attitudes, values and behavior of adolescents as indicated in the questionnaire. These studies revealed the inadequacy of a survey instrument, even one with open-ended questions, to describe the highly complex process of response to literature. The stimulus of discussion on a one-to-one basis revealed many facets of response not possible in a survey. In talking about literature, students revealed much interesting and useful information about themselves and their relations with others, as well as their attitudes toward reading and their reading behavior.

The study revealed that students' attitudes, values, and to a lesser extent behavior, have been influenced in a

number of areas. The most common influence noted was on attitudes, followed by values, although it was not always possible to distinguish between the two. Attitudes and values have been influenced in the areas of: self-image, sensitivity to others, awareness of moral and ethical issues, and awareness of social problems. The case studies indicated that students are more influenced by works of their own choosing, and that the novel is the most influential genre. The influence of literature appeared to have little relationship to economic background.

Self-involvement or identification with characters appeared to be related to the influence of literature. Cases of strong influence demonstrated a capacity for identification with a wide variety of characters, and ability to become completely involved in a work of literature, while students who were minimally influenced exhibited almost no self-involvement or identification with characters.

Analysis of the case studies verified the positive relationship between the amount of reading done by students and influence on attitudes, values, and behavior as demonstrated by the results of the questionnaire. The case studies indicated that most commonly factors which influenced students to choose a book were subject matter, recommendation of friends, and appearance of book cover.

The Ghandi Study:⁶⁸ In 1977, Maryam Ghandi, did a content analysis of Iranian elementary reading textbooks which was most closely related to this investigation. The study dealt with identifying the presence of selected Iranian middle-class social and moral values, their frequency and intensity in the books. The study also was an attempt to discover if there was a sequential development of the value content in the texts from lower to upper grade levels.

The sources of data included the seven reading textbooks which are currently used in all elementary schools throughout Iran. In order to analyze the texts for the value content, the researcher designed an instrument and applied it to each of the books. The coding form was a modification of one developed by Lowry for his study to explore the moral and ethical values in the John Newbery Medal Book in the United States.⁶⁹

For the purpose of discovering the dominant social and moral values in Iranian middle-class society, Ghandi established a list of thirty-five social and moral values which seemed to be dominant middle-class values. Then, six Iranian sociologists reviewed and rated the list of values according to their importance and practice in middle-class

⁶⁸Maryam Ghandi, "A Content Analysis of Current Iranian Elementary Reading Textbooks for the Presence of Social and Moral Values," (unpublished Ed.D. Dissertation, University of the Pacific, 1977).

⁶⁹Heath Ward Lowry, op. cit., p. 53.

society of Iran. The final list included sixteen social and moral values. Each of the sixteen values included several subcategories. The sixteen major values were:

1. Importance and sacredness of marriage.
2. Importance of religion.
3. Responsibility and loyalty to country.
4. Responsibility to family.
5. Respect for and obedience to authority.
6. Importance of education and literacy.
7. Cleanliness and neatness.
8. Kindness and good manners.
9. Importance of work.
10. Thrift and saving.
11. Honesty.
12. Boy as a favored sex.
13. Justice.
14. Charity.
15. Loyalty to friends.
16. Hospitality.⁷⁰

The study concluded that there was no balance in the presentation of the sixteen values in the selected textbooks. The values which received the major emphasis were:

⁷⁰Maryam Ghandi, op. cit., pp. 70-71.

1. Importance of education and literacy.
2. Importance of work.
3. Responsibility for and loyalty to country.
4. Responsibility to family.

The values which were not present in the content of the books were:

1. Thirft and saving.
2. Boy as a favored sex.
3. Hospitality.

The rest of the values received moderate to minimal emphasis in the Iranian elementary reading textbooks.

Ghandi, in her recommendations for further study related to the value content in children's books, indicated that research was needed in the following areas:

1. A study of Iranian elementary reading textbooks to identify and analyze all values present rather than a restrictive list of selected values.
2. A comparative study of value content in Iranian elementary reading text books with those of children's literature to discover differences and similarities.
3. A comparative study to determine similarities and differences of the value content in Iranian traditional children's literature with that translated from other language.
4. Studies to determine the effect of social and moral value teaching on children through books and the way the values are internalized by children.

Ghandi's research was significantly related to the present study in that: 1) it provided the coding model for gathering data; 2) its concern with social and moral values in children's books is closely related; 3) it, like the present study, was conducted to identify value content in books and not with how that material might be internalized, and 4) it furnished a strong base for this study by suggesting need for further research covering children's story books and comparing the findings with those in children's reading texts.

The Perine Study:⁷¹ In 1978, Maxine Perine, conducted an exploratory study to examine the relationship between the literary responses and the moral responses of eleven year old children to selected literature. A secondary purpose of the study was to draw implications for teaching of literature and the development of the children's moral education from an analysis of student's responses.

Both a pilot and a field study were conducted with mature sixth-grade students. Twenty-eight subjects were involved in the field study. Only widely recognized literature containing moral dilemmas was used. The Purves Schema was used for analyzing the total response to the literary works. This schema is divided into five categories: 1) engagement-

⁷¹Maxine H. Perine, "The Response of Sixth-Grade Readers to Selected Children's Literature with Special Reference to Moral Judgment," ERIC: ED 161 004, 1978, pp. 1-15.

involvement; 2) perception; 3) interpretation; 4) miscellaneous; and 5) evaluation. For determining the nature of the moral responses, the six Kholberg stages of moral development were used.

Literature chosen for the study included Newbery Award winners and books listed in Best Books for children. Subjects were exposed to eight lessons where literary works were read and response was given in peer-group interaction.

Literary materials were selected to provide pleasurable reading experiences and discussions that might increase moral sensitivity. In this study attention was focused on the students, their feelings and opinions. A relationship was found to exist between literary responses and moral interpretations; literary responses were within the categories of the Purves Schema; and moral responses were within the Kholberg categories of moral judgment.

Sixth grade children have the ability to analyze the literature. The degree of comprehensiveness of their interaction with literary works and the nature of their moral reasoning were revealed through their responses. The study also indicated that peer group interaction is a satisfactory means of obtaining responses to literary works and a means of resolving moral conflict. Through personal involvement in the literature and through reasoning, moral judgment was stimulated. Some of the recommendations made by the study were:

1. That literature be taught throughout the elementary grades.

2. That moral education be given attention in the schools from early childhood on through the years.

3. That teachers acquire more knowledge on how to guide children in reading and responding to literature in their teacher education program.

4. That teachers direct attention of children to areas of Engagement-Involvement, Perception, and Interpretation when involving them in literature which includes moral dilemmas. (Because of the relationship between these categories of literary response and moral judgment, attention to these areas makes it possible to deepen response and foster moral development at the same time.)

5. That further research be conducted in these areas.

Summary

A value is an organization of beliefs about behavior or standards. Value theory is very popular today but did not exist a century ago. Children's story books have an influence on children's values and behavior. This influence may appear in their emotions, in their play, and in the world about them. Literature also helps the child to better understand himself and others, improves his image, and develops his philosophy of life.

Children's concepts, attitudes, and behavior appear to be more influenced by reading materials they select on their own rather than by assigned reading. It is important that care be given to the kinds of literature children may select for themselves. Adults need to acquire more knowledge on how to guide children in reading and responding to literature.

Chapter 3 presents the design and procedure of the study.

CHAPTER THREE

THE DESIGN AND PROCEDURES OF THE STUDY

Introduction

This study was designed to identify specific Iranian middle-class social and moral values present in the story books for young children in Iran. The design and the procedures of the study, briefly outlined in Chapter One, are presented here in more detail under the following headings: (1) Coding Model, (2) the Major Social and Moral Values and Subcategories, (3) Sources of Data, (4) Abstracts of the Selected Books, (5) Collection and Treatment of Data, (6) Reliability and Validity of Coding Procedures, (7) Assessment of the Judged Frequencies, and (8) the Judged Intensity of the Values.

Description of the Coding Model

Since this investigation was based upon the recommendation from Ghandi's study, to explore the value content of children's literature books, the processes and procedures were similar to those in her study.¹ The coding form which was developed by Ghandi for her research was utilized to

¹Maryam Ghandi, "A Content Analysis of Current Iranian Elementary Reading Textbooks for the Presence of Social and Moral Values," (unpublished Ed.D. Dissertation, University of the Pacific, 1977).

determine the presence of specific Iranian middle-class social and moral values in children's story books for ages seven to eleven in Iran.

The form consisted of sixteen Iranian middle-class social and moral values which were validated by six Iranian sociologists. The form was a modification of the model designed by Lowry for analyzing the moral and ethical values found in the John Newbery Medal Books published in the United States.² Lowry's model was a modified instrument of one designed by Chambers for identifying social values found in selected literature fiction for young children in the United States.³ The original model used by Chambers was an instrument developed by Tannenbaum in order to study the image of American family life as it was found in certain basal readers used in the United States.⁴

The coding model for this study contained sixteen major Iranian middle-class social and moral values. Major values were presented in the form of statements which were followed by several component subcategories in each value.⁵

²Heath Ward Lowry, "An Exploratory Study of the American Middle-Class Moral and Ethical Values in the John Newbery Medal Books," (unpublished Ed.D. Dissertation, University of the Pacific, 1966).

³Dewey Wood Chambers, "An Exploratory study of Social Values in Children's Literature," (unpublished Ed.D. Dissertation, Wayne State University, 1965).

⁴Abraham Tannenbaum, "Family Living in Textbook Town," Progressive Education, XXXI, No. 5 (March, 1954), p. 133.

⁵Ghandi, op. cit., pp. 70-71.

Subcategories of the Coding Form

Ghandi, with the approval of her Dissertation Committee, asked three Iranian students in the School of Education at University of the Pacific, to decide and state the behavioral subcategories of each major values. Based upon their background knowledge and personal observations of social and moral values in the Iranian culture, she and the panel agreed upon the subcategories which seemed appropriate for the study.⁶

The Major Values and Subcategories

The sixteen major values and their subcategories which were used in the coding form are as follows:

1. Importance and Sacredness of Marriage
 - a. Wife's duty as being chaste and loyal.
 - b. Wife's duty as being mother and homemaker.
 - c. Other.
 - d. Husband's duty as being loyal.
 - e. Husband's duty as being bread winner.
 - f. Other.
2. Importance of Religion
 - a. Thinking of and/or referring to God.
 - b. Being faithful to religious commandments and religious authorities.

⁶Ibid., pp. 72-73.

- c. Saying prayers and/or practicing religious rituals.
- d. Attending religious services.
- e. Visiting holy places.
- f. Other.

3. Responsibility for and Loyalty to Country

- a. Loyalty to the monarch and monarchy.
- b. Contribution to education by literacy corps.
- c. Professing love for one's country.
- d. Working to develop the community and country.
- e. Supporting statements as to the value of sacrifice for country in time of crisis (patriotism).
- f. Appreciating the dignity and pride of the country's past history.

4. Responsibility to Family

- a. The rearing and educating of children as the major responsibility of the parents.
- b. Loving and caring for family members. (Parents' love for children and children's love for parents).
- c. Loving and caring for relatives.
- d. Other.

5. Respect for and Obedience to Authority

- a. Respecting and obeying parents.
- b. Respecting and obeying religious authorities.

- c. Respecting and obeying teachers.
- d. Respecting and obeying elder people.
- e. Other.

6. Importance of Education and Literacy

- a. Upholding formal learning by talking about school and the dignity of education.
- b. Encouraging the reading of printed materials.
- c. Viewing the teacher as a symbol of knowledge.
- d. Stressing the importance of doing homework.
- e. Other.

7. Cleanliness and Neatness

- a. Washing hands before meals.
- b. Bathing and bodily cleanliness.
- c. Being neat in dress and general appearance.
- d. Keeping the house and/or neighborhood clean.
- e. Other.

8. Kindness and Good Manners

- a. Being polite at home and in social settings.
- b. Being respectful and kind to neighbors, the elderly, and the poor.
- c. Being kind to younger children and to peers.
- d. Placing others' interests before one's own.
- e. Other.

9. Importance of Work

- a. Stressing the dignity and necessity of work.
- b. Showing examples of industriousness.

c. Producing better living conditions through the cooperation and contributions of the people.

d. Other.

10. Thrift and Saving

a. Saving for the time of crisis.

b. Saving for illness and old age.

c. Saving small amounts daily can result in much wealth.

d. Other.

11. Honesty

a. Being truthful and trustworthy.

b. Dealing with others without hypocrisy.

c. Supporting the right and being fair.

d. Showing integrity in financial matters.

e. Other.

12. Boy as a Favored Sex

a. Helping the family as a bread winner.

b. Perpetuating the name of family.

c. Supporting his parents when they are old.

d. Other.

13. Justice

a. Being fair to others

b. Not misusing power over his subordinates.

c. Supporting equality and justice.

d. Rewarding the just and/or punishing the unjust.

e. Other.

14. Charity

- a. Assisting helpless individuals.
- b. Giving alms.
- c. Helping poor people with money and/or food.
- d. Other.

15. Loyalty to Friends

- a. Perpetuating friendships by corresponding.
- b. Doing favors for friends.
- c. Supporting friends in the time of emotional, physical, or economic crisis.
- d. Visiting friends.
- e. Other.

16. Hospitality

- a. Entertaining relatives, friends, and neighbors frequently.
- b. Welcoming strangers warmly in one's home and serving them the best.
- c. Other.⁷

Sources of Data

The sources of data for this investigation were nineteen of the most popular story books. The selection of the books was based on children's story books that were reported by publishers and bookstores to be the books most

⁷Ibid., pp. 73-76.

often selected by children ages seven to eleven years. The investigator contacted two well known publishers of children's story books,⁸ and six book stores located in different areas in Tehran, Iran,⁹ in order to obtain the list of most popular books among children. It was possible to collect almost all the books that were recommended by the publishers and bookstores.

The sample consisted of nineteen (19) children's story books for ages seven to eleven which are currently used in Iran. These books comprise a total of 1,530 pages of reading. The average number of pages for each book was eighty-one (81). The complete bibliographical information is included as Appendix A.

All the books were original Iranian stories. Some were old Persian tales written centuries ago and which have been revised by children's writers to meet the new generation's tastes and interest. The books included fiction, folk tales, and myths.

Abstracts of the Selected Books

In order to provide some information about the nature of the selected books, a brief description of each is presented.

⁸ Amir Kabeir Publishing Company, Tehran, Iran, and Neil Publishing Company, Tehran, Iran.

⁹ The bookstores are located in the downtown, northwest and north of Tehran, Iran.

Good and Evil: The book is a serial composed of twelve stories. It is about two friends, one, an honest man with a good heart, and the other a hypocrite, disloyal to friends. At the end, justice is done; the good man is rewarded while the evil one is punished for all his wrong doings (Table 3, page 73).

Five Myths: This is a collection of five stories. The characters of the stories are animals. The author tries to make his points through different plots and the conversation these animals have (Table 4, page 76).

Myths (vols. 1, 2): These books are collection of folk tales. Each volume contains eight stories. The characters, and plots are exaggerated and all of the stories have happy endings (Tables 5 and 6, pages 79 and 81).

Ten Stories: The book is a collection of ten stories. The characters of the stories are animals who talk and act like human beings (Table 7, page 84).

Talkhon: This is a collection of four folk tales. The stories are presented in the supernatural manner and characters are able to do extraordinary things (Table 8, page 87).

Azarbuyjan's Myths (vols. 1 and 2): These books are collections of folk tales. The first volume contains eight stories and the second twelve. In both books the characters have supernatural power and the plots are the battle ground of good and evil (Tables 9 and 10, pages 89 and 92).

Old Myths (vols. 1 and 2): The first volume contains thirteen folk tales and the second a collection of nine stories. The characters are human and animals and together do extraordinary things (Tables 11 and 12, pages 95 and 98).

Stories from Masnavy: This is a collection of fourteen stories. The stories whose origin is an old Persian book, have been revised by the author using simple language and changes made to fit the young readers' interests (Table 13, page 100).

Stories from Sanbudnameh and Ghabosnameh: The book is a collection of twenty-three stories. The origin of these stories is an old Persian book. This book has received an award in 1965 as the best book of the year. (Table 14, page 104).

Stories from Marzbunnameh: The book, a collection of fifteen stories, has its origin in an old book. It has been revised to simplify and up date the stories (Table 15, page 106).

Stories from the Koran: The book is a collection of five stories. The origin of these stories is the Koran, the Moslem's holy book (Table 16, page 109).

Stories from Klileh and Demnah: This book consists of seventeen stories. The origin of the tales is in a famous old Persian book, revised and presented in a simple language. All the characters are animals (Table 17, page 112).

Shake Attar's Stories: This is a collection of

twenty old stories. The stories have been revised and presented in simplified language (Table 18, page 115).

Human Being: The book is a serial composed of six stories. It is about a child who was lost on an island and his struggle for survival. The story ends with his rescue and return to his family (Table 19, page 117).

Stories from Golestawn and Molastawn: This is a collection of eleven stories. The origin is a famous old Persian book revised to match children's interest and taste (Table 20, page 120).

Honesty and Dishonesty: This book is a serial composed of seven stories. It is about two friends, one honest and loyal, the other dishonest and selfish (Table 21, page 123).

Collection and Treatment of Data

In choosing which book to review, no set order was followed by the researcher. It was felt that by selecting the books in a random order there would be less bias from various influencing factors that could affect a trending pattern. Data of publication, the setting of the story, characterization, and particular author were not considered in an attempt to objectively assess the value content.

A uniform coding form was utilized in recording and tabulating the values appearing in each story book. The coding form assisted in recording the number of times each specific value was present in each story book.

The forcefulness of the specific value was coded as intensity of the value appearing in each story book. The reseracher marked the intensity quantity on the rating scale which presented five levels of intensity as follows:

The value in the story book was presented very strongly.	1
The value in the story book was presented strongly.	2
The value in the story book was presented moderately.	3
The value in the story book was presented weakly.	4
The value in the story book was not presented.	5

Reliability and Validity of Coding Procedures

To determine the validity of the researcher's ratings of frequency and intensity of the values and to assess the inter-rater reliability of the coders five Iranians¹⁰ were chosen who were raised in Iranian society. Some of those had either graduated from, or were enrolled in the School of Education at the University of the Pacific and were asked to analyze the content of the six randomly selected stories from one of the story books. The coders were asked to use the following directions:

¹⁰ Maryam Ghandi, Ed.D., School of Education; Mohessen Ghandi, Ed.D., School of Education, Paryin Habashi, Department of Educational Psychology; Valiollah Farzad, Department of Educational Psychology, Instructor at the University for Teacher Education, Tehran, Iran; and Mansoor Soleimani, Department of Social Foundation, Instructor at the University for Teacher Education, Tehran, Iran.

1. Read each story twice and record the occurrence of the value as one tally on one of the tables under the specific value.

2. Record the intensity rate of each value classification on the base of the rating scale which consisted of the five levels of intensity.

One form was used by all the coders for reading materials and each coder independently analyzed every story and recorded the results of the form. For calculating inter-rater reliability, the researcher's ratings were included in the data, so the inter-rater reliability was assessed on the basis of six coders. The formula which was used to compute the inter-rater reliability for both frequency and intensity was:¹¹

$$r_{xx} = \frac{\text{MS between values} - \text{MS within values}}{\text{MS between values}}$$

Table 1

Summary Table For the Analysis of Variance of the Frequency by the Group of the Coders

Source of Variation	Sum of Squares	Degrees of Freedom	Mean Square
Between groups	129.27	14	9.2335
Within groups	<u>49.32</u>	<u>75</u>	0.6576
Total	178.59	89	

¹¹B. J. Winer, Statistical Principles in Experimental Design (New York: McGraw-Hill, 1962), p. 130.

The above table indicates the use of the relevant statistics for computing the $r_{xx} = \frac{9.2335 - .6576}{9.2335} = .928 = .93$. A correlation of 1.0 means that a perfect agreement exists among the raters,¹² thus a correlation of .93 reveals substantial agreement among the raters with respect to frequency of the values.

Table 2

Summary Table for the Analysis of Variance of the Rated Intensity by the Group of the Coders

Source of Variation	Sum of Squares	Degrees of Freedom	Mean Square
Between groups	15.83	14	1.1309
Within groups	<u>15.27</u>	<u>75</u>	0.2036
Total	31.10	89	

The above table indicates the relevant statistics for computing the r_{xx} for intensity.

$$r_{xx} = \frac{1.1309 - .2036}{1.1309} = .82$$

A correlation of .82 again indicates substantial agreement among raters with respect to intensity levels of the values presented.

¹²Julian C. Stanley and Kenneth D. Hopkins, Educational and Psychological Measurement and Evaluation (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), p. 115.

Assessment of the Judged Frequencies

The procedures used by Ghandi in her study were replicated in this investigation for determining the judged frequencies and intensity of the values.¹³ To assess the judged frequency of each specified value classification in each story book, and to obtain the combined frequency of the value in all the books, the researcher treated the data as follows:

1. Separate value in each story book: The occurrence of any of the sixteen values in each story book was tallied on one of the tables in the coding form. The total of the tallies for each value was defined as the frequency count for each specified value in that story book.

2. Combined values in all story books: For computing the sum of the frequencies for each value in all the books the researcher combined the frequency counts of each specified values for all the books.

3. Value percentages for each book: The total of each identified value found in each book was used as the numerator. The total of all sixteen identified values found in each book was used as the denominator. The fractions were converted to percentages representing: (a) the proportion of times a specified value occurred in each story book, when compared with the total number of times all the values were

¹³Ghandi, op. cit., pp. 81-84.

present in the book; (b) the proportion of times a specified value occurred in each story book when compared with the total number of times the same value was present in all story books.

4. Value percentages for all the books: the totals of each indentified value found in all nineteen story books were used as the numerator. The total number of times all the values found in all the books was the denominator. The fraction was converted to a percentage to present the proportion for each specified value when compared to a total of all sixteen identified values studied.

The Judged Intensity of the Values

The intensity of each value was assessed by the repetitive statements expressing the same idea, value, or the forecefulness and magnitude of the presentation in each story. For calculating the intensity mean for each specified value in each single book, the following formula was used:

$$\text{Intensity Mean} = \frac{\sum r}{f}$$

$\sum r$ represents the sum of the rated intensity in sub-categories of each specified value, and f is the sum of the frequencies of the values.

For calculating the total mean intensity score for each specified value for all books, the following formula was used:

$$\text{Intensity Mean} = \frac{\sum \sum r}{F}$$

$\sum \sum r$ is the sum of the sums of the rated intensity of each specified value for nineteen story books, F is the sum of the sums of frequencies in the entire books. The researcher tabulated the results, that is, frequencies, percentages, and intensity means, and rank order of the specified values for the purpose of further analyses and interpretation of the findings.

Summary

It was the intention of this investigation to collect data from nineteen of the most popular children's story books in Iran. The procedures included conducting a frequency count of social and moral values judged present in order to study their intensity and compare these findings with those of the previous study for value content in the textbooks for the elementary level used in Iran.

In collecting the data, this investigator used a coding form which was developed by Ghandi for her study and contained the sixteen Iranian middle-class social and moral values and their subcategories. The coding form was applied to each of the story books to discover the presence of the Iranian social and moral values.

Chapter Four presents the findings and analyses of the study.

CHAPTER FOUR

TREATMENT AND ANALYSIS OF DATA

Introduction

The data for this study were collected from nineteen of the most popular Iranian story books for the purpose of identifying specific Iranian middle-class social and moral values in children's literature. The data were gathered through the application of a coding model, with the intent of answering the following questions:

1. To what extent are Iranian middle-class social and moral values present in the content of the selected story books?
2. To what degree of frequency and level of intensity are the values presented?
3. What additional values, if any, are not presented in a list of Iranian middle-class social and moral values?
4. How do the findings of this study compare with those of a previous study of social and moral values in the textbooks used for the elementary grades in Iran?

Findings

The content analyses for each of the nineteen story books are presented in tabular form followed by an explanation of each. The columns in each table are:

1. Rank of Importance by Iranian Sociologists;
2. Frequency: The number of times the value was observed in each book;
3. Percentage: was based on the total number of values observed in each book;
4. Percentage Rank; rank of percentages where number one means the most frequently observed value.
5. Mean Intensity: the forcefulness with which the value was presented. The scale ranged from 1-5, with number 1 being the equivalency of the most strongly presented value.

Book 1: Good and Evil. The data from Good and Evil are presented below in Table 3. Table 3 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 3 shows the value, Justice, was observed most frequently. Its intensity mean of 2.1 reveals the value is present with strong force. This value had received a rank order of thirteen by the six sociologists.

Importance of Religion, ranked second in frequency of occurrence and is present with high intensity. This

Table 3

A Content Analysis of Good and Evil with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
13	Justice	28	25	1	2.1
2	Importance of Religion	20	18	2	2.3
1	Importance and Sacredness of Marriage	12	11	3	2.3
8	Kindness and Good Manners	11	10	4	1.5
11	Honesty	10	9	5	3.4
5	Respect for and Obedience to Authority	8	7	6.5	4.2
16	Hospitality	8	7	6.5	2.2
3	Responsibility for and Loyalty to Country	3	3	8.5	3
9	Importance of Work	3	3	8.5	3.3
4	Responsibility for Family	2	2	12	2.1
10	Thrift and Saving	2	2	12	2
15	Loyalty to Friends	2	2	12	2.5
14	Charity	1	1	13	1
		110	100		

value received the same rank order of two by the panel of sociologists.

Importance and Sacredness of Marriage received the rank order of three with a frequency count of twelve. Its intensity mean of 2.3 indicates that the value is present with strong force and had received the highest rank order of one by the sociologists.

Kindness and Good Manners ranked fourth in frequency of occurrence. This value is present with strong intensity mean of 1.5 and had received a middle rank order of eight by the sociologists.

Honesty ranked fifth in occurrence. The value is present in moderate intensity. This value had received a rank order of eleven by the sociologists.

Respect for and Obedience to Authority, and Hospitality tied for a rank order of six. The value Respect for and Obedience to Authority is present with low intensity. It had received the rank order of five by the sociologists. Hospitality is presented with strong force and had received the lowest rank order of sixteen by the sociologists.

Responsibility for and Loyalty to Country, and Importance of Work tied for a rank order of eight. The value Responsibility for and Loyalty to Country is present moderately and had received a rank order of three by the sociologists. Importance of Work also is present with moderate force and had received a middle rank order of

nine by the panel of the sociologists.

Responsibility to Family, Thrift, and Savings, and Loyalty to Friends, all tied for a rank order of twelve with the frequency count of two, with strong intensity. Responsibility to Family received the rank order of nine by the sociologists. Thrift and Saving ranked ten and Loyalty to Friends ranked fifteen by the sociologists.

Charity received a rank order of thirteen with high intensity. This value had received the rank order of fourteen by the panel of sociologists.

Summary for Good and Evil. Overall the data in Table 3 indicate that 64 percent of the total identified values pertain to the first four values that is, Justice, Importance of Religion, Importance and Sacredness of Marriage, and Kindness and Good Manners. Noteworthy by their absence were, Importance of Education, Cleanliness and Neatness, and Boy as Favored Sex.

Book 2: Five Myths. Table 4 consists of six columns: (1) the rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 4 shows the value, Honesty received a substantially higher frequency than any other value. Thirty (30) percent of the identified values pertain to Honesty. This value is presented with moderate intensity and received a rank order

Table 4

A Content Analysis of Five Myths with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
11	Honesty	17	30	1	3
3	Responsibility for and Loyalty to Country	11	19	2	3.1
1	Importance and Sacredness of Marriage	8	14	3.5	2.4
2	Importance of Religion	8	14	3.5	2.2
8	Kindness and Good Manners	5	9	5	1.3
5	Respect for and Obedience to Authority	4	7	6	2.3
9	Importance of Work	3	5	7	2.5
13	Justice	<u>1</u>	<u>2</u>	8	1
		57	100		

of eleven by the panel of the sociologists.

Responsibility for and Loyalty to Country, ranked second in occurrence with a moderate intensity. This value had received a high rank order of three by sociologists.

Importance and Sacredness of Marriage, and Importance of Religion tied for the rank order of three. They both are presented strongly and received a rank order of one and two by the sociologists.

Kindness and Good Manners ranked fifth in frequency of occurrence and is presented with high intensity. This value received a rank order of eight by the panel of the sociologists.

Respect for and Obedience to Authority, Importance of Work, and Justice, respectively, received a rank order of six, seven, and eight. Respect for and Obedience to Authority and Importance of Work presented with strong intensity and received a rank order of three and nine by the sociologists. The value, Justice, is presented with high intensity and ranked thirteen by the panel of sociologists.

Summary for Five Myths. Overall, the data in Table 4 indicate that seventy-six (76) percent, or three-fourths of the identified values pertain to Honesty, Responsibility for and Loyalty to Country, Importance and Sacredness of Marriage, and Importance of Religion. It is noteworthy to mention that eight values, or half of the specified values, were absent in the content of this story book.

Book 3: Myths (Vol. 1). Table 5 consists of six columns: (1) the rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 5 shows the value Responsibility to Family was identified most frequently. It's intensity mean of 2,1 indicates that this value is presented strongly and received a rank order of four in importance by the sociologists.

Honesty received a rank order of two and is presented with strong intensity. This values was ranked eleven by the panel of sociologists.

Importance and Sacredness of Marriage ranked third in frequency of occurrence and is presented with strong force. This value received the highest rank of one in the sociologists' list of values.

Responsibility for and Loyalty to Country and Justice tied for a rank order of fourth. Responsibility for and Loyalty to Country is present strongly and also received a high rank order of three by the sociologists. The value Justice is present very strongly and received a rank order of thirteen by the panel of sociologists.

Importance of Work, ranked sixth in occurrence with a strong force. This value received a rank order of nine by the sociologists.

Table 5

A Content Analysis of Myths (Vol. 1) with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
4	Responsibility to Family	17	21	1	2.1
11	Honesty	16	20	2	2
1	Importance and Sacredness of Marriage	14	18	3	2.2
3	Responsibility for and Loyalty to Country	8	10	4.5	2.2
13	Justice	8	10	4.5	1.5
9	Importance of Work	6	8	6	2.4
5	Respect for and Obedience to Authority	3	4	7.5	1.5
8	Kindness and Good Manners	3	4	7.5	2
12	Boy as a Favored Sex	2	2	9.5	2.5
14	Charity	2	2	9.5	2
15	Loyalty to Friends	1	1	11	2
		80	100		

Respect for and Obedience to Authority, and Kindness and Good Manners tied for a rank order of seven. Respect for and Obedience to Authority is present very strongly and thus received a rank order of five by the sociologists. The value Kindness and Good Manners is present with strong intensity and was ranked eight by the panel of the sociologists.

Boy as Favored Sex and Charity tied for rank order of nine. Both values are present strongly and received a low rank order of twelve and fourteen by the sociologists.

Loyalty to Friends received a rank order of eleven occurring only once. The value is present strongly although it received the rank order of fifteen by the panel of the sociologists.

Summary of Myths (Vol. 1). Overall the data in Table 5 indicate that fifty-nine (59) percent of the total observed values pertain to the first three values, that is, Responsibility to Family, Honesty, and Importance and Sacredness of Marriage. Noteworthy by their absence were Importance of Religion, Importance of Education and Literacy, Cleanliness and Neatness, Thrift and Savings, and Hospitality.

Book 4: Myths (Vol. 2). Table 6 consists of six columns: (1) the rank order of the specified values by the panel of six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 6 shows, the value Importance

Table 6
A Content Analysis of Myths (Vol. 2) with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
1	Importance and Sacredness of Marriage	21	23	1	2
3	Responsibility for and Loyalty to Country	12	12	2	2.5
8	Kindness and Good Manners	11	11	3	2.5
11	Honesty	10	10	4.5	3
5	Respect for and Obedience to Authority	10	10	4.5	1
13	Justice	9	9	6	2
6	Importance of Education and Literacy	6	6	7	3
4	Responsibility to Family	5	5	8.5	1.5
12	Boy as a Favored Sex	5	5	8.5	2.4
15	Loyalty to Friends	3	3	10.5	1.3
2	Importance of Religion	2	2	11.5	1
10	Thrift and Saving	2	2	11.5	1
7	Cleanliness and Neatness	1	1	13	4
		97	100		

and Sacredness of Marriage received a substantially higher frequency occurrence than any other value. The value is present strongly and also received the highest rank order of one by the sociologists.

Responsibility for and Loyalty to Country, and Kindness and Good Manners, respectively, received the rank order of two and three. Both values are present with strong intensity. The value Responsibility for and Loyalty to Country received a rank order of three and Kindness and Good Manners a rank order of eight by the panel of sociologists.

Honesty, and Respect for and Obedience to Authority tied for the rank order of four. The value, Honesty is present with moderate force and received a rank order of eleven by the sociologists. Respect for and Obedience to Authority is present with high intensity and also occupied a high rank of five in the sociologists' list of the values.

Justice ranked sixth in occurrence with strong intensity. This value had received a rank order of thirteen by the panel.

Importance of Education and Literacy received a rank order of seven with a moderate intensity. The value received a rank order of sixth in importance by the panel of sociologists.

Responsibility to Family, and Boy as a Favored Sex tied for the rank of eight. Responsibility to Family is

present with high intensity and received a rank order of four by the sociologists. Boy as a Favored Sex is present with moderate force and a rank order of twelve by the panel.

Loyalty to Friends ranked tenth in occurrence with high intensity. This value had received a low rank order of fifteen by the sociologists.

Importance of Religion and Thrift and Saving tied for the rank of eleven and are presented very strongly. Importance of Religion had received a high rank order of two by the sociologists, while Thrift and Saving had been ranked in the middle range by the panel.

Cleanliness and Neatness received a rank order of thirteen occurring only once. This value is present weakly and occupied a rank of seven in the sociologists' list of the values.

Summary for Myths (Vol. 2). Overall, the data in Table 6 indicate that forty-six (46) percent of the identified values pertain to the first three values: Importance and Sacredness of Marriage, Responsibility for Loyalty to Country, and Kindness and Good Manners. Noteworthy in the other extreme were Importance of Work, Charity, and Hospitality which were not observed in the content of this story book.

Book 5: Ten Stories. Table 7 consists of six columns: (1) the rank order of the specified values by the six sociologists; (2) list of the specified values;

Table 7

A Content Analysis of Ten Stories with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
13	Justice	27	41	1	1.5
5	Respect for and Obedience to Authority	14	21	2	2.4
9	Importance of Work	9	14	3	1
6	Importance of Education and Literacy	6	9	4	2.3
11	Honesty	4	6	5	1
15	Loyalty to Friends	3	5	6	1.3
8	Kindness and Good Manners	2	3	7	2
3	Responsibility for and Loyalty to Country	<u>1</u>	<u>1</u>	8	1
		66	100		

(3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 7 shows the value Justice was observed most frequently and with high intensity. The value received a low rank order of thirteen by the sociologists.

Respect for and Obedience to Authority ranked second in occurrence with a strong force. The value received a rank order of five by the sociologists.

Importance of Work, Importance of Education and Literacy, and Honesty, respectively, received the rank order of three, four, and five. Importance of Work is present with high intensity and occupied a middle rank order of nine in the sociologists' list of the values, while the other two values had received the rank order of six and eleven, respectively, by the sociologists.

Loyalty to Friends, and Kindness and Good Manners received the rank order of six and seven, respectively. Loyalty to Friends is present very strongly and occupied a low rank order of fifteen in the sociologists' list of the values, while Kindness and Good Manners is present with a moderate force and had received a rank order of eight by the sociologists.

Responsibility for and Loyalty to Country received a rank order of eight, occurring only once. This value is present with high intensity and received a high rank order of three by the sociologists.

Summary for Ten Stories. Overall, the data in Table 7 shows that seventy-six (76) percent or three-fourths of the total observed values pertain to the first three values, Justice, Respect for and Obedience to Authority and Importance of Work. Noteworthy by their absence were eight or half of the specified values, Importance of Marriage, Importance of Religion, Responsibility to Family, Cleanliness and Neatness, Thrift and Saving, Boy as a Favored Sex, Charity, and Hospitality.

Book 6: Talkhon. Table 8 consists of six columns: (1) the rank order of specified values by the six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity means. As Table 6 shows the value Importance of Marriage and Sacredness of Marriage occurred most frequently and had a strong intensity mean. The value received the highest rank order of one by the sociologists.

Responsibility to Family ranked second in occurrence with a high intensity. The value received the rank order of four by the sociologists.

Importance of work ranked third in frequency of occurrence. This value is present with very strong force and received a rank order of nine by the sociologists.

Summary for Talkhon. Overall, the data in Table 8 indicate forty-six (46) of the total identified values

Table 8

A Content Analysis of Talkhon with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
1	Importance and Sacredness of Marriage	5	46 } 46	1	2.1
4	Responsibility to Family	4	36	2	1
9	Importance of work	<u>2</u>	<u>18</u>		
		11	100		

pertain to the first value, Importance and Sacredness of Marriage. Fifty-four (54) percent of the total observed values pertain to two remaining values, Responsibility to Family, and Importance of Work. About thirteen of the specified values were not found in the content of this story book.

Book 7: Azarbuyjan's Myths (Vol. 1). Table 9 consists of six columns: (1) the rank order of specified values by the six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 9 shows the value of Responsibility to Family received substantially higher frequency than any other value. The value is present with a strong intensity and occupied a high rank of four in the sociologists' list of the values.

Importance and Sacredness of Marriage, and Justice, respectively, received the rank order of two and three. Both values are present with high intensity. Importance and Sacredness of Marriage had received the highest rank order of one by the sociologists, while the value, Justice received a rank order of thirteen by the panel.

Responsibility for and Loyalty to Country received a rank order of four and is present with a weak intensity. This value had received a high rank order of three by the sociologists.

Table 9

A Content Analysis of Azarbuyjan's Myths (Vol. 1) with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
4	Responsibility to Family	15	25	1	2.2
2	Importance and Sacredness of Marriage	11	19	2	1.3
13	Justice	10	17	3	1.5
3	Responsibility for an Loyalty to Country	5	8	4	4.1
11	Honesty	4	7	5.5	2
5	Respect for and Obedience to Authority	3	5	7.5	1.4
9	Importance of Work	3	5	7.5	3.1
12	Boy as a Favored Sex	2	3	9	1
6	Importance of Education and Literacy	1	2	10.5	2
16	Hospitality	1	2	10.5	2
		59	100		

Importance of Religion, and Honesty tied for the rank of five. Importance of Religion is present very strongly and also received a high rank of two by the sociologists. Honesty is present with strong force and received a rank order of eleven by the panel of sociologists.

Respect for and Obedience to Authority, and Importance of Work tied for the rank of seven. Respect for and Obedience to Authority is present with a high intensity and had received a rank order of five, while Importance of Work is present with moderate force and received a rank order of nine by the panel.

Boy as a Favored Sex ranked ninth in occurrence of frequency. This value is present with high intensity, but received the low rank order of twelve by the sociologists.

Importance of Education and Literacy, and Hospitality tied for the lowest rank order of ten occurring only once. Both values are present with strong force while Importance of Education and Literacy received the rank order of six by the sociologists, and the value Hospitality had received a low rank order of sixteen by the panel.

Summary for Azarbuyjan's Myths (Vol. 1). Overall, the data in Table 9 indicate sixty-one (61) percent of the total observed values pertain to the first three values, Responsibility to Family, Importance and Sacredness of Marriage, and Justice. The values which were not found in the content of this story book were Cleaniness and Neatness,

Kindness and Good Manners, Thirft and Saving, Charity, and Loyalty to Friends.

Book 8: Azarburjan's Myths (Vol. 2). Table 10 consists of six columns: (1) the rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 10 shows the value, Importance of Work, was observed most frequently. This value is present very strongly, but it had received a rank order of nine by the sociologists.

Honesty, and Importance and Sacredness of Marriage, and Responsibility for and Loyalty to Country, respectively, ranked two, three and four. These values are all present with high intensity. Honesty received a rank order of eleven by the sociologists, while the other two values had been ranked in the top range by the panel.

Responsibility to Family ranked fifth in occurrence with a strong force. This value had received the rank order of nine by the sociologists.

Charity received the rank order of six with weak intensity. This value occupied a low rank of fourteen in the sociologists' list of the values.

Importance of Religion, and Justice tied for the rank order of seven. Importance of Religion is present with moderate force and had received the rank order of two by the

Table 10
A Content Analysis of Azarbuyjan's Myths (Vol. 2) with Respect to Frequency
and Intensity of Presentation of Selected Social and Moral
Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
9	Importance of Work	15	16	1	1.4
11	Honesty	13	14	2	1.5
1	Importance and Sacredness of Marriage	12	13	3	1
3	Responsibility for and Loyalty to Country	11	11	4	1.7
4	Responsibility to Family	9	9	5	1.5
14	Charity	7	7	6	4.1
2	Importance of Religion	6	6	7.5	3
13	Justice	6	6	7.5	2
5	Respect for and Obedience to Authority	5	5	9	2.6
8	Kindness and Good Manners	4	4	10.5	4
16	Hospitality	4	4	10.5	2
6	Importance of Education and Literacy	2	2	12.5	3
12	Boy as a Favored Sex	2	2	12.5	2
15	Loyalty to Friends	1	1	14	2
		97	100		

sociologists while Justice is present strongly and received the rank order of thirteen by the panel.

Respect for and Obedience to Authority ranked ninth in frequency of occurrence and is present strongly. This value received a rank order of fourteen in importance by the sociologists.

Kindness and Good Manners, and Hospitality tied for the rank of ten. Kindness and Good Manners is present weakly and had received the rank order of eight by the sociologists. The value Hospitality is present strongly and received the lowest rank order of sixteen by the panel.

Importance of Education and Literacy, and Boy as a Favored Sex tied for the rank of twelve. Importance of Education and Literacy is present with moderate intensity and had been ranked sixth in the List of the sociologists. Boy as a Favored Sex is present strongly but had received a low rank order of twelve by the panel of sociologists.

Loyalty to Friends received a rank order of fourteen occurring only once. This value is present with strong intensity and occupied a low rank of fifteen in the sociologists' list of the values.

Summary for Azarbuyjan's Myths (Vol. 2). Overall, the data in Table 8 indicate that fifty-four (54) or almost half of the total observed values pertain to the first four values, that is, Importance of Work, Honesty, Importance

and Sacredness of Marriage, and Responsibility for and Loyalty to Country. It is worthwhile to mention that two values, Cleanliness and Neatness, and Thrift and Saving were not found in the content of this story book.

Book 9: Old Myths (Vol. 1). Table 11 consists of six columns: (1) The rank order of the specified values by the six sociologists; (2) list of the specified values (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 11 shows the values, Importance and Sacredness of Marriage and Importance of Work tied for the rank of one in occurrence. Importance and Sacredness of Marriage is present very strongly and also had received the highest rank order of one in the sociologists' list of the values. Importance of Work is present strongly but had been ranked in the middle range by the panel.

Responsibility to Family ranked third in frequency of occurrence and is present with high intensity. This value received a rank order of four by the sociologists.

Kindness and Good Manners received a rank order of four and is present strongly. This value had received a rank order of eight by the panel.

Justice, and Honesty, respectively, received the ranks of five and six. The value, Justice, is present with moderate intensity while Honesty is present very strongly. Both values had been ranked in the middle range by

Table 11

A Content Analysis of Old Myths (Vol. 1) with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
1	Importance and Sacredness of Marriage	15	19	1.5	1.5
9	Importance of Work	15	19	1.5	2.2
4	Responsibility to Family	11	14	3	1
8	Kindness and Good Manners	10	12	4	2.2
13	Justice	7	8	5	3
11	Honesty	6	7	6	1.3
5	Respect for and Obedience to Authority	5	6	7	2.8
2	Importance of Religion	4	5	8.5	2
10	Thrift and Saving	4	5	8.5	4
16	Hospitality	3	4	10	1.5
6	Importance of Education and Literacy	<u>1</u>	<u>1</u>	11	2
		81	100		

the sociologists.

Respect for and Obedience to Authority received a rank order of seven with a moderate force. This value had received a rank order of five by the panel.

Importance of Religion, and Thrift and Saving tied for the rank of eight in occurrence. The value Importance of Religion is present with strong intensity and had received a rank order of two by the sociologists. Thrift and Saving is present with a weak force and received a rank order of ten by the panel.

Hospitality ranked tenth in occurrence with a high intensity. This value had received the lowest rank of sixteen by the sociologists.

Importance of Education and Literacy received a rank order of eleven. The value is present with strong force and received a rank order of six by the panel.

Summary for Old Myths (Vol. 1). Overall, the data in Table 11 indicate that sixty-four (64) percent of the total observed values pertain to the first four values: Importance and Sacredness of Marriage, Importance of Work, Responsibility to Family, and Kindness and Good Manners.

Five values, Responsibilities for and Loyalty to Country, Cleanliness and Neatness, Boy as a Favored Sex, Charity, and Loyalty to Friends were absent in the content of this story book.

Book 10: Old Myths (Vol. 2). Table 12 consists of six columns: (1) The rank order of specified values by the six sociologists; (2) list of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 10 shows the value Importance and Sacredness of Marriage was observed most frequently and had a strong intensity mean. This value also received the highest rank order of one in the sociologists' list of the values.

Justice ranked second in frequency of occurrence with a high intensity mean. This value received a low rank order of thirteen by the sociologists.

Importance of Work, and Charity tied for the rank of three. The value Importance of Work is present with a moderate force and received a rank order of nine by the sociologists. Charity is present with a strong intensity mean but occupied a low rank order of fourteen in the list of the values by the panel.

Respect for and Obedience to Authority ranked fifth in frequency of occurrence. The value is present strongly and had received a rank order of five by the sociologists.

Importance of Religion and Honesty tied for the sixth rank. The first value is present strongly and occupied a high rank order of two in the list of the sociologist. Honesty is present with a high intensity mean but received a rank order of eleven by the panel.

Table 12

A Content Analysis of Old Myths (Vol. 2) with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
1	Importance and Sacredness of Marriage	11	25	1	2.3
13	Justice	6	14	2	1
9	Importance of Work	5	12	3.5	3
14	Charity	5	12	3.5	2.1
5	Respect for and Obedience to Authority	4	9	5	2
2	Importance of Religion	3	7	6.5	2.8
11	Honesty	3	7	6.5	1.3
15	Loyalty to Friends	2	5	8.5	2
16	Hospitality	2	5	8.5	2.5
4	Responsibility to Family	1	2	10.5	2
10	Thrift and Saving	<u>1</u>	<u>2</u>	10.5	1
		43	100		

Loyalty to Friends, and Hospitality tied for the rank of eight and both values are present with strong intensity means. These two values occupied the lowest rank orders of fifteen and sixteen in the sociologists' list of values.

Responsibility to Family and Thrift and Saving tied for the rank order of ten occurring only once. Responsibility to Family is present strongly and received a rank order of four by the sociologists. The value Thrift and Saving is present with a high intensity mean and received a rank order of ten by the panel.

Summary for Old Myths (Vol. 2). Overall, the data in Table 12 indicate that sixty-two (62) percent of the total identifiable values pertain to the first four values: Importance and Sacredness of Marriage, Justice, Importance of Work, and Charity. Five values, Responsibility for and Loyalty to Country, Importance of Education and Literacy, Cleanliness and Neatness, Kindness and Good Manners, and Boy as a Favored Sex were not observed in the content of this story book.

Book 11: Stories from Masnaevy. Table 13 consists of six columns: (1) the rank order of specified values by the six sociologists; (2) List of the specified values; (3) frequency; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 13 shows, the value

Table 13

A Content Analysis of Stories from Masnavy with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
11	Honesty	22	20	1	2
9	Importance of Work	17	15	2	2.8
2	Importance of Religion	15	14	3	1.7
13	Justice	12	11	4	1
3	Responsibility for and Loyalty to Country	10	9	5.5	3.3
6	Importance of Education and Literacy	10	9	5.5	2.4
8	Kindness and Good Manners	8	7	7	3
14	Charity	5	4	8.5	2.5
16	Hospitality	5	4	8.5	2.3
15	Loyalty to Friends	3	3	10	2
5	Respect for and Obedience to Authority	2	2	11	1
7	Cleanliness and Neatness	1	1	12.5	4
10	Thrift and Saving	1	1	12.5	1
		111	100		

Honesty was observed most frequently and with a strong intensity. This value received a rank order of eleven by the sociologists.

Importance of Work, Importance of Religion, and Justice, respectively, received rank orders of two, three and four. The value Importance of Work is present moderately and received a rank order of nine by the sociologists. Importance of Religion is present strongly and received a high rank order of two by the panel. Justice is present with a high intensity but received a low rank order of thirteen by the sociologist.

Responsibility for and Loyalty to Country, and Importance of Education and Literacy tied for the rank order of five. The value Responsibility for and Loyalty to Country is present moderately and had received a rank order of three by the sociologists. Importance of Education and Literacy is present with strong intensity and occupied a rank order of six in the sociologists' list of the values.

Kindness and Good Manners ranked seventh in occurrence. This value is present with moderate force and had received a rank order of eight by the sociologists.

Charity and Hospitality tied for the rank order of eight. Charity is present with strong intensity and received a rank order of fourteen by the sociologists. Hospitality is present moderately and received the lowest rank order of sixteen by the panel.

Loyalty to Friends, and Respect for and Obedience to Authority, respectively, received rank orders of ten and eleven. The value Loyalty to Friends is present with strong force but received the rank order of fifteen by the sociologists. Respect for and Obedience to Authority is present with high intensity and occupied a rank order of five in the sociologists' list of values.

Cleanliness and Neatness, and Thrift and Saving tied for the rank order of twelve occurring only once. Cleanliness and Neatness is present weakly and received the rank order of seven by the sociologists. Thrift and Saving is present with high intensity and had been ranked ten by the panel.

Summary for Stories for Masnavy. Overall, the data in Table 13 indicate that sixty (60) percent of the total identified values pertain to the first four values, that is, Honesty, Importance of Work, Importance of Religion, and Justice. Three values: Importance and Sacredness of Marriage, Responsibility to Family, and Boy as a Favored Sex were not found in the content of this story book.

Book 12: Stories from Sandbudnameh and Ghabos-
nameh. Table 14 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 14 shows the value Justice as observed most frequently with a moderate intensity. This value received a low rank order of thirteen by the sociologists.

Honesty ranked second in occurrence. This value is present moderately and received a rank order of eleven by the panel.

Importance of Religion, Importance of Education and Literacy, and Thrift and Saving, respectively, received the rank orders of three, four, and five. The value Importance of Religion is present strongly and received a high rank order of two by the sociologists. Importance of Education and Literacy is present with moderate force and received a rank order of six by the panel, while Thrift and Saving with a strong intensity occupied a rank order of ten in the sociologists' list of values.

Respect for and Obedience to Authority, and Importance of Work tied for the rank order of six. The first value is present moderately and received a rank order of five by the sociologists while Importance of Work with a strong intensity was ranked ninth by the panel.

Charity ranked eighth in occurrence with a strong

Table 14
A Content Analysis of Stories from Sandbudnameh and Ghabosnameh with Respect to
Frequency and Intensity of Presentation of Selected Social and
Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
13	Justice	29	32	1	3.1
11	Honesty	21	23	2	3
2	Importance of Religion	9	10	3	2.4
6	Importance of Education and Literacy	8	9	4	3.1
10	Thrift and Saving	6	7	5	2.5
5	Respect for and Obedience to Authority	5	6	6.5	3
9	Importance of Work	5	6	6.5	2
14	Charity	3	3	8	2
4	Responsibility to Family	2	2	9.5	2
15	Loyalty to Friends	2	2	9.5	1
		90	100		

intensity. This value had received a rank order of fourteen by the sociologists.

Responsibility to Family, and Loyalty to Friends tied for the rank order of nine. The value Responsibility to Family is present strongly and occupied a rank order of four in the sociologists' list of the values. Loyalty to Friends with a high intensity received a low rank order of fifteen by the panel of sociologists.

Summary for Stories from Sandbudnameh and Ghabosnameh. Overall, the data in Table 14 indicate that sixty-five (65) percent of the total observed values pertain to the first three values, that is Justice, Honesty, and Importance of Religion. Six values, Importance and Sacredness of Marriage, Responsibility for and Loyalty to Country, Cleanliness and Neatness, Kindness and Good Manners, Boy as a Favored Sex were absent in the content of this story book.

Book 13: Stories from Merzbunnameh. Table 15 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 15 shows the value Justice was observed most frequently with a high intensity. This value received a rank order of thirteen by the sociologists.

Table 15

A Content Analysis of Stories from Merzbunnameh with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
13	Justice	40	27	1	1.3
11	Honesty	38	26	2	1
5	Respect for and Obedience to Authority	15	10	3	2.4
15	Loyalty to Friends	14	9	4	2.6
9	Importance of Work	12	8	5	3
8	Kindness and Good Manners	9	6	6	3.2
3	Responsibility for and Loyalty to Country	6	4	7.5	1.5
6	Importance of Education and Literacy	6	4	7.5	3.1
10	Thrift and Saving	5	3	9	3
4	Responsibility to Family	2	1	12	2
14	Charity	2	1	12	2
16	Hospitality	1	1	12	1
		150	100		

Honesty ranked second in frequency of occurrence. This value is present with a high intensity and occupied a low rank order of eleven in the sociologists' list of values.

Respect for and Obedience to Authority, Loyalty to Friends, and Importance of Work, respectively, received the rank orders of three, four, and five. ~~Respect for and Obedience to Authority and Loyalty to Friends were presented strongly and received the rank orders of five and fifteen by the sociologists. The value Importance of Work was presented moderately and occupied a rank order of nine in the sociologists' list of values.~~

Kindness and Good Manners ranked sixth in frequency of occurrence with a moderate force. This value received a rank order of eight by the sociologists.

Responsibility for and Loyalty to Country and Importance of Education and Literacy tied for the rank order of seven. The first value is present with a high intensity and received a high rank order of three by the sociologists. Importance of Education and Literacy is present moderately and received a rank order of six by the panel.

Thrift and Saving ranked ninth in occurrence with a moderate force. This value received a rank order of ten by the sociologists.

Responsibility to Family and Charity, and Hospitality all received a rank of twelve. The first two values are present strongly and the last value is present with a very

strong intensity. Responsibility to Family had received a rank order of four by the panel while Charity, and Hospitality received the rank order of fourteen and sixteen by the sociologists.

Summary for Stories from Merzbunnameh. Overall, the data in Table 15 indicate that seventy-two (72) percent or three-fourths of the total identified values pertain to the first four values: Justice, Honesty, Respect for and Obedience to Authority, and Loyalty to Friends. Four values, Importance and Sacredness of Marriage, Importance of Religion, Cleanliness and Neatness and Boy as a Favored Sex were not found in the content of this story book.

Book 14: Stories from the Koran. Table 16 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 14 shows the value Importance of Religion was observed most frequently with a high intensity. This value also received a high rank order of two by sociologists.

Honesty ranked second in occurrence. This value is present with a very strong intensity mean but received a low rank order of eleven by the sociologists.

Responsibility to Family, Justice, and Hospitality,

Table 16

A. Content Analysis of Stories from the Koran with Respect to Frequency and
Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
2	Importance of Religion	25	22	1	1
11	Honesty	21	19	2	1
4	Responsibility to Family	14	13	3	1.2
13	Justice	10	9	4	1
16	Hospitality	9	8	5	2
3	Responsibility for and Loyalty to Country	8	7	6.5	3
6	Importance of Education and Literacy	8	7	6.5	2.6
1	Importance and Sacredness of Marriage	7	6	8	1
9	Importance of Work	6	5	9	2.3
8	Kindness and Good Manners	4	4	10	1
		112	100		

respectively, received the rank orders of three, four and five. The value, Responsibility to Family, was presented with a high intensity and received a rank order of four by the sociologists. Justice was presented very strongly but received a low rank order of thirteen by the panel.

Hospitality is present with a strong intensity but had received the lowest rank order of sixteen by the sociologists.

Responsibility for and Loyalty to Country, and Importance of Education and Literacy tied for the rank order of six. Responsibility for and Loyalty to Country is present moderately and had received a high rank order of three by the sociologists. The value Importance of Education and Literacy is present strongly and occupied a rank order of six in the sociologists' list of values.

Importance and Sacredness of Marriage, Importance of Work, and Kindness and Good Manners, respectively, received rank orders of eight, nine, and ten. The value Importance and Sacredness of Marriage is present with a very strong force and also had received the highest rank order of one by the sociologists. Importance of Work with a strong intensity had been ranked ninth in the list of values by the sociologists. Kindness and Good Manners is present very strongly and had received a rank order of eight by the panel.

Summary for Stories from the Koran. Overall, the data in Table 16 indicate that sixty-three (63) percent of

the total identified values pertain to the first four values: Importance of Religion, Honesty, Responsibility to Family, and Justice. Six values, Respect for and Obedience to Authority, Cleanliness and Neatness, Thrift and Saving, Boy as a Favored Sex, Charity, and Loyalty to Friends were absent in the content of this story book.

Book 15: Stories from Klileh and Demnah. Table 17 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 17 shows the value Honesty received a substantially higher frequency occurrence than any other value. The value is present strongly and had received a rank order of eleven by the sociologists.

Loyalty to Friends ranked second in occurrence with a moderate intensity. This value received a low rank order of fifteen by the sociologists.

Justice, Importance to Work, and Kindness and Good Manners, respectively, received the rank orders of three, four, and five and all of these values are present strongly. Justice received a rank order of thirteen, Importance of Work, a rank order of nine, and Kindness and Good Manners a rank order of eight by the sociologists.

Thrift and Saving ranked sixth in occurrence with a high intensity. This value received a middle rank order of ten by the panel.

Table 17

A Content Analysis of Stories from Klileh and Demmah with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
11	Honesty	26	26	1	2.4
15	Loyalty to Friends	19	19	2	3
13	Justice	16	16	3	2
9	Importance of Work	9	9	4	2.1
8	Kindness and Good Manners	8	8	5	2.1
10	Thrift and Saving	7	7	6	1.6
5	Respect for and Obedience to Authority	6	6	7	2
2	Importance of Religion	3	3	8.5	3.1
6	Importance of Education and Literacy	3	3	8.5	1
3	Responsibility for and Loyalty to Country	2	2	10	2
14	Charity	1	1	11.5	3
16	Hospitality	1	1	11.5	1
		101	101*		

*These figures have been rounded for better communication.

Respect for and Obedience to Authority received a rank order of seven with a strong force. This value occupied a rank order of five in the sociologists' list of values.

Importance of Religion, and Importance of Education and Literacy tied for the rank order of eight. Importance of Religion is present moderately and ranked second by the sociologists. The value Importance of Education and Literacy is present with a high intensity and received a rank order of six by the panel.

Responsibility for and Loyalty to Country ranked tenth in occurrence with a strong force. This value received a high rank order of three by the sociologists.

Charity, and Hospitality tied for the rank order of eleven occurring only once. The value Charity is present moderately and received a low rank order of fourteen by the sociologists. Hospitality is present very strongly and occupied the lowest rank order of sixteen in the sociologists' list of values.

Summary for Stories from Klileh and Demmna. Overall, the data in Table 17 indicate that seventy (70) percent or two-thirds of the total identified values pertain to the first four values, that is, Honesty, Loyalty to Friends, Justice, and Importance of Work. Four values, Importance and Sacredness of Marriage, Responsibility to Family, Cleanliness and Neatness, and Boy as a Favored

Sex were not observed in the content of this story book.

Book 16: The Shake Attar's Stories. Table 18 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. As Table 18 shows the value Importance of Work was observed most frequently with a strong intensity. This value received a rank order of nine by the sociologists.

Importance of Education and Literacy, Honesty, and Importance of Religion, respectively, received rank orders of two, three, and four. Importance of Education and Literacy is present strongly and occupied a rank order of six in the list of the sociologists. The values, Honesty and Importance of Religion, are present with high intensity and Honesty received a rank order of eleven by the panel while Importance of Religion received a high rank order of two by the sociologists.

Respect for and Obedience to Authority ranked fifth with a high intensity. This value had received also the same rank order of five by the sociologists. Justice, Responsibility for and Loyalty to Country, and Responsibility to Family tied for the rank order of eight with strong intensity. The value Justice had received a low rank order of thirteen by the panel. The other two values had

Table 18

A Content Analysis of The Shake Attar's Stories with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
9	Importance of Work	33	30	1	2.8
6	Importance of Education and Literacy	18	17	2	2.2
11	Honesty	12	11	3	1
2	Importance of Religion	11	10	4	1
5	Respect for and Obedience to Authority	8	7	5	1.5
13	Justice	7	6	8	2.3
3	Responsibility for and Loyalty to Country	6	6	8	2
4	Responsibility to Family	6	6	8	2
14	Charity	3	3	9	3
1	Importance and Sacredness of Marriage	2	2	10.5	1
8	Kindness and Good Manners	2	2	10.5	2
		108	100		

received a high rank order of three and four by the sociologists.

Charity received a rank order of nine and is present moderately. This value had received a low rank order of fourteen by the panel.

Importance and Sacredness of Marriage, and Kindness and Good Manners tied for the rank order of ten. The value Importance and Sacredness of Marriage is present with a high intensity and kindness and Good Manners is present strongly. These two values had received the rank orders of one and eight by the sociologists.

Summary for The Shake Attar's Stories. Overall, the data in Table 18 indicate that sixty-eight (68) percent of the total observed values pertain to the first four values, that is, Importance of Work, Importance of Education and Literacy, Honesty, and Importance of Religion. Five values, Cleanliness and Neatness, Thrift and Saving, Boy as a Favored Sex, Loyalty to Friends, and Hospitality were not found in the content of this story book.

Book 17: Human Being. Table 19 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 19 shows the value Importance of

Table 19

A Content Analysis of Human Being with Respect to Frequency and Intensity
of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
6	Importance of Education and Literacy	27	41	1	2.4
4	Responsibility to Family	13	20	1	1
8	Kindness and Good Manners	11	16	3	2.2
2	Importance of Religion	6	9	4	2.5
7	Cleanliness and Neatness	5	8	5	3
9	Importance of Work	4	6	6	1
		66	100		

Education and Literacy was observed most frequently with a strong force. This value received a rank order of six by the sociologists.

Responsibility to Family ranked second in occurrence with a high intensity. This value occupied a rank order of four in the sociologists' list of values.

Kindness and Good Manners, Importance of Religion, and Cleanliness and Neatness, respectively, received the rank orders of three, four and five. The values Kindness and Good Manners, and Importance of Religion are present strongly and Cleanliness and Neatness with a moderate intensity. These values had received, respectively, rank orders of eight, two, and seven by the panel of the sociologists.

Importance of Work ranked sixth in occurrence with a high intensity. This value had received a rank order of nine by sociologists.

Summary for Human Being. Overall, the data in Table 19 indicate that seventy-seven (77) percent or almost three-fourths of the total identified values pertain to the first three values, that is, Importance of Education and Literacy, Responsibility to Family and Kindness and Good Manners. Ten values: Importance and Sacredness of Marriage, Responsibility for and Loyalty to Country, Respect and Obedience to Authority, Thrift and Saving, Honesty, Boy as a Favored Sex, Justice, Charity, Loyalty

to Friends, and Hospitality were absent in the content of this story book.

Book 18: Stories from Golestawn and Molastawn.

Table 20 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 20 shows the value Importance of Education and Literacy received a substantially higher frequency than any other value. The value is present with a high intensity and also had received a rank order of six in importance by the sociologists.

Importance of Work, and Honesty, respectively, received the rank orders of two and three. These values are present with high intensity means. Importance of Work had received a rank order of nine by the sociologists. Honesty occupied a rank order of eleven in the sociologists' list of values. Kindness and Good Manners and Respect for and Obedience to Authority tied for the rank order of four with high intensity. The value Kindness and Good Manners had received a rank order of eight while Respect for and Obedience to Authority a high rank order of five by the sociologists.

Importance of Religion, and Thrift and Saving tied for the rank order of six. Importance of Religion is present strongly and also had received a high rank order of two

Table 20

A Content Analysis of Stories from Golestawn and Molastawn with Respect to
Frequency and Intensity of Presentation of Selected Social and Moral
Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
6	Importance of Education and Literacy	58	36	1	1.6
9	Importance of Work	18	11	2	1.7
11	Honesty	15	9	3	1.7
8	Kindness and Good Manners	12	7	4.5	1.6
5	Respect and Obedience to Authority	11	7	4.5	1.3
2	Importance of Religion	10	6	6.5	2.2
10	Thrift and Saving	10	6	6.5	1.5
12	Boy as a Favored Sex	8	5	8	1.4
4	Responsibility to Family	6	4	9	1
14	Charity	5	3	10	1.2
3	Responsibility for and Loyalty to Country	3	2	11.5	1.3
16	Hospitality	3	2	11.5	2
7	Cleanliness and Neatness	2	1	13.5	2
		163	100		

by the sociologists. Thrift and Saving is present with a high intensity and had received a rank order of ten in importance by the sociologists. Boy as a Favored Sex, Responsibility to Family, and Charity, respectively, received the rank orders of eight, nine and ten and all are present very strongly. These values had received the rank orders of twelve, four, and fourteen by the sociologists.

Responsibility for and Loyalty to Country, and Hospitality tied for the rank order of eleven. The value Responsibility for and Loyalty to Country is present with a high intensity and had occupied a high rank of three in the sociologists' list of the values. Hospitality with a strong intensity had received the lowest rank order of sixteen by the sociologists.

Cleanliness and Neatness, and Justice tied for the rank order of thirteen with strong intensity. These two values had received the rank order of seven, and thirteen by the sociologists.

Summary for Stories from Golestawn and Molastawn.

Overall, the data in Table 20 indicate that fifty-six (56) percent or almost half of the total observed values pertain to the first three values: Importance of Education and Literacy, Importance of Work, and Honesty. Two values: Importance and Sacredness of Marriage, and Loyalty to Friends were not identified in the content of this story book.

Book 19: Honesty and Dishonesty. Table 21 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 21 shows the value Importance of Work was observed most frequently with a strong force. This value had received a rank order of nine by the sociologists.

Honesty, Justice, and Loyalty to Friends, respectively, received rank orders of two, three, and four. These values all are present with high intensity means. The value Honesty had occupied a rank order of eleven in the sociologists' list of values. Justice had received a rank order of thirteen and Loyalty to Friends the low rank order of fifteen by the sociologists.

Cleanliness and Neatness, and Kindness and Good Manners tied for the rank order of five. The value Cleanliness and Neatness is present moderately and had received a middle rank order of seven by the panel. Kindness and Good Manners is present very strongly and had occupied a rank order of eight in the list of the values by the sociologists.

Thrift and Saving ranked seventh in occurrence with a strong intensity. This value had received a rank order of ten by the sociologists.

Hospitality, Importance of Education and Literacy,

Table 21

A Content Analysis of Honesty and Dishonesty with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intesnity
9	Importance of Work	30	28	1	2.3
11	Honesty	24	22	2	1.3
13	Justice	22	21	3	1
15	Loyalty to Friends	8	7	4	1
7	Cleanliness and Neatness	7	6	5.5	3
8	Kindness and Good Manners	7	6	5.5	1
10	Thrift and Saving	4	4	7	2.5
16	Hospitality	3	3	8	1
6	Importance of Education and Literacy	2	2	9	2
2	Importance of Religion	<u>1</u>	<u>1</u>	10	2
		100	100		

and Importance of Religion, respectively, received the rank orders of eight, nine and ten. Hospitality is present with very strong force while the other two values are present strongly. These values, respectively, had received the rank orders of sixteen, six, and two by the sociologists.

Summary for Honesty and Dishonesty. Overall, the data in Table 21 indicate that seventy-one (71) percent or three-fourths of the total identified values pertain to the first three values: Importance of Work, Honesty, and Justice. Six values, Importance of Marriage, Responsibility for and Loyalty to Country, Responsibility to Family, Respect for and Obedience to Authority, Boy as a Favored Sex, and Charity were absent in the content of this story book.

Composite Analysis of All Nineteen Books. Table 22 consists of six columns: (1) rank order of the specified values by the six sociologists; (2) list of the specified values; (3) frequency level; (4) percentage; (5) percentage rank; and (6) intensity mean. Table 22 shows the first three values: Honesty, Justice, Importance of Work, received greater frequencies than any other value in the content of the combined nineteen story books. Forty-two percent of the total identified values pertain to these three values. The value Honesty is present strongly but had received a middle rank order of eleven by the

Table 22

A Content Analysis of the All Nineteen Story Books with Respect to Frequency and Intensity of Presentation of Selected Social and Moral Values

1	2	3	4	5	6
Rank of Importance by Iranian Sociolo- gists	Selected Iranian Middle-Class Social and Moral Values	Frequency	Percentage	Percentage Rank	Mean Intensity
11	Honesty	260	16	1	1.9
13	Justice	240	14	2	1.7
9	Importance of Work	195	12	3	2.2
6	Importance of Education and Literacy	135	8	4.5	2.2
2	Importance of Religion	127	8	4.5	2
5	Respect for and Obedience to Authority	123	7	8	2
1	Importance and Sacredness of Marriage	118	7	8	1.7
4	Responsibility to Family	112	7	8	1.6
8	Kindness and Good Manners	107	6	9	2
3	Responsibility for and Loyalty to Country	81	5	10	2.4
10	Thrift and Saving	42	2	14	2
16	Hospitality	40	2	14	1.8
15	Loyalty to Friends	39	2	14	1.9
14	Charity	34	2	14	2.3
12	Boy as a Favored Sex	19	1	15.5	1.9
7	Cleanliness and Neatness	16	1	15.5	3.2

sociologists. Justice is present with a strong intensity and had been ranked thirteen by the panel. The value Importance of Work is present with a strong force and had occupied a rank order of nine in the sociologists' list of values.

Importance of Education and Literacy, and Importance of Religion tied for the rank order of four with strong intensity. The value Importance of Education and Literacy had received a rank order of six by the sociologists, while Importance of Religion received a high rank order of two by the sociologists.

Respect for and Obedience to Authority, Importance and Sacredness of Marriage, and Responsibility to Family tied for the rank order of eight, all with strong intensity means. Respect for and Obedience to Authority had received a rank order of five, Importance and Sacredness of Marriage the highest rank order of one, and Responsibility to Family a rank order of four by the sociologists.

Kindness and Good Manners, and Responsibility for and Loyalty to Country, respectively, received rank orders of nine and ten with strong force. The value Kindness and Good Manners had received a rank order of eight while Responsibility for and Loyalty to Country had occupied a high rank of three by the sociologists.

Thrift and Saving, Hospitality, Loyalty to Friends, and Charity tied for the rank order of fourteen. These

values all are present with strong intensity means. Thrift and Saving had received a rank order of ten, Hospitality the lowest rank order of sixteen, Loyalty to Friend a rank order of fifteen, and Charity a rank order of fourteen by the sociologists.

~~Boy as a Favored Sex, and Cleanliness and Neatness,~~
tied for the lowest rank orders of fifteen. The value Boy as a Favored Sex is present with a strong force but had received a low rank order of twelve by the sociologists. Cleanliness and Neatness is present moderately and had occupied a middle rank order of seven by the sociologists.

Additional Values. Table 23 consists of five columns: (1) List of the additional values; (2) frequency; (3) percentage; (4) percentage rank; and (5) intensity mean. Table 23 shows the value Prudence was observed most frequently with corresponding percentage of thirty-six (36). This value is present with a strong intensity mean.

Cleverness ranked second in the list of the additional values with a high intensity. Thirty-one (31) percent of total additional values pertain to Cleverness.

Conservativeness ranked third in occurrence as an additional value. This value is present with a strong force in the list of the additional values.

Being Greatful, and Bravery, respectively, received the rank orders of four and five. Both additional values

Table 23

Additional Values Identified in the Content Analysis of
Nineteen Iranian Children's Story Books

1	2	3	4	5	6
Rank	Additional Values	Frequency	Percentage	Percentage Rank	Mean Intensity
17	Prudence	171	36	1	2.2
18	Cleverness	147	31	2	1.3
19	Conservativeness	70	15	3	2.6
20	Being Greatful	47	10	4	2.1
10	Bravery	<u>38</u>	<u>8</u>	5	2
		473	100		

are present with strong intensity.

Overall, the data in Table 23 indicated that sixty-seven (67) percent of the total observed additional values pertain to the first two values: Prudence, and Cleverness. These five values identified that most occurring with respect to any other additional value in the content of the entire story books.

As the data in Table 22 present, forty-two (42) percent of the total observed major values in the content of the sampled story books pertain to the first three values: Honesty, Justice, and Importance of Work. It is worthwhile to mention that the last three values: Charity, Boy as a Favored Sex, and Cleanliness and Neatness occupied only four (4) percent of the total identified values.

Summary

Chapter Four presented tables of the findings and analyses of the tables dealing with the data related to Iranian children's story books. Each of the nineteen story books was analyzed and a number of values were presented.

Generally, however, three values: Honesty, Justice, and Importance of Work, received the highest emphases of all the values in the content of the combined nineteen story books. The rank orders of importance for these values by the Iranian sociologists were respectively, eleven, thirteen, and nine.

Three values: Respect for and Obedience to Authority, Importance and Sacredness of Marriage, and Responsibility to Family, all received a middle rank order of eight in all of the story books. The value, Importance and Sacredness of Marriage, was given the highest rank order by the sociologists, but received only a middle rank in this study.

Two values, Boy as a Favored Sex, and Cleanliness and Neatness, received the lowest rank order in all of the story books. The sociologists gave a rank order of twelve to Boy as a Favored Sex, and seven to Cleanliness and Neatness.

It is worthwhile to mention that the first three values: Importance and Sacredness of Marriage, Importance of Religion, and Responsibility for and Loyalty to Country, were given the high rank orders of one to three by the sociologists but occupied the rank orders of eight, four, and nine, respectively in all the story books.

Five values: Prudence, Cleverness, Conservativeness, Being Greatful, and Bravery were identified in this study but were not perceived by the Iranian sociologists.

Chapter Five presents a Summary of the Study, Conclusions, and Recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Chapter Five of this study includes: (1) Summary of the study, (2) Conclusions, (3) Comparison of this study with that of Ghandi's study, (4) Implications, and (5) Recommendations.

Summary of the Study

This study was conducted to identify the incidence of specific Iranian middle-class social and moral values appearing in the content of children's literature story books for ages seven to eleven. The sources of data for the study were nineteen of the most popular Iranian story books currently being used by children.

A coding form was utilized for each of the books in order to collect the data and answer the following questions:

1. To what extent are Iranian middle-class social and moral values present in the content of the selected story books?
2. To what degree of frequency and level of intensity are the values presented?
3. What additional values, if any, are not presented in the list of Iranian middle-class social and moral values?

4. How do the findings of this study compare with those of a previous study of social and moral values in the textbooks used for the elementary grades in Iran?

The coding form consisted of sixteen major Iranian middle-class social and moral values which were selected by six Iranian sociologists. The sixteen major values were:

1. Importance and Sacredness of Marriage
2. Importance of Religion
3. Responsibility for and Loyalty to Country
4. Responsibility to Family
5. Respect for and Obedience to Authority
6. Importance of Education and Literacy
7. Cleanliness and Neatness
8. Kindness and Good Manners
9. Importance of Work
10. Thrift and Saving
11. Honesty
12. Boy as a Favored Sex
13. Justice
14. Charity
15. Loyalty to Friends
16. Hospitality

Conclusions of the Study

The analyses of data concerning story books with respect to identifying the specific Iranian middle-class

social and moral values in the content of these books led to the following conclusions:

1. Three values: Honesty, Justice and Importance of Work appeared most frequently in the content of all the story books with a corresponding percentage of forty-two (42%) percent. These values, respectively, received the rank orders of one, two, and three. It is interesting to note that Honesty had received a rank order of eleven, Justice a low rank order of thirteen and Importance of Work occupied a middle rank order of nine in the sociologists' list of the values.

2. Two values: Importance of Education and Literacy, and Importance of Religion received the same rank order of four in all the story books. These two value occupied sixteen percent (16%) of the total percentages of the observed values. Importance of Education and Literacy received a rank order of six while Importance of Religion a high rank order of two by the sociologists.

3. Three values: Respect for and Obedience to Authority, Importance and Sacredness of Marriage, and Responsibility to Family received the rank order of eight with twenty-one percent (21%) of the total identified values. The value, Respect for and Obedience to Authority received a rank order of five, Importance and Sacredness of Marriage the highest rank order of one, and Responsibility to Family a high rank order of four by the sociologists.

4. Two values: Kindness and Good Manners, and Responsibility for and Loyalty to Country, respectively, received rank orders of nine and ten in the content of all the story books. These two values obtained eleven percent (11%) of the total percentages of the observed values. The value Kindness and Good Manners received a middle rank order of eight while Responsibility for and Loyalty to Country a high rank order of three by the panel of the sociologists.

5. Four values: Thrift and Saving, Hospitality, Loyalty to Friends, and Charity all tied for the rank order of fourteen with eight percent (8%) of the total identified values. These values had been ranked tenth, sixteenth, fifteenth and fourteenth in the sociologists' list of the values.

6. Two values: Boy as a Favored Sex, and Cleanliness and Neatness, tied for the lowest rank order of fifteen with two percent (2%) of the total observed values in the content of all the story books. The value Boy as a Favored Sex received a rank order of twelve, while Cleanliness and Neatness a rank order of seven by the sociologists.

7. Five additional values were identified in the content of all the story books, which were; Prudence, Cleverness, Conservativeness, Being Greatful, and Bravery. The value Prudence ranked first and received thirty-six percent (36%) of the total additional values.

8. Two values: Cleverness, and Conservativeness

ranked second and third, respectively, in occurrence for forty-six percent (46%) of the total observed additional values.

9. Two values: Being Greatful, and Bravery received the rank orders of four and five with eighteen percent (18%) of the total of the identified additional values belonging to these two values.

10. Generally, it can be concluded that all of the specific Iranian middle-class social and moral values with different degrees have been presented in the content of all the story books. In addition to the sixteen major values, five additional values were discovered in the books.

The value Honesty received the highest rank order of all the observed values. On the other hand, the value, Cleverness, received a high percent among the list of the additional values identified in the content of all the story books. It seems there is a contradiction concerning the presentation of the values in the children's story book. As McClelland states:

...stories from the Middle Eastern countries quite often are built around a theme of cleverness or ability to outwit somebody else...Middle Eastern children learn naturally and easily from what they read that cleverness is a good thing. Children come to take such ideas for granted because that's the way things 'are' or 'happen' in the stories they read.¹

¹David C. McClelland, "Values in Popular Literature for Children," Childhood Education, 3 (November, 1963), pp. 135-36.

Comparisons Between Values Presented in
Reading Textbooks and Children's
Literature

One of the purposes of this study was to compare the findings of the present investigation with the previous study of social and moral values in the textbooks used for the elementary level in Iran. The major findings of this study indicate that three values, Honesty, Justice, and the Importance of Work received the highest ranks of one, two, and three, while in the previous study of Ghandi four values, Importance of Education and Literacy, Importance of Work, Responsibility for and Loyalty to Country, and Responsibility to Family were observed most frequently. The value Honesty, which occupied the highest rank order of one in this study, ranked eleventh in the Ghandi study. It should be noted that Honesty received a rank order of eleven by the sociologists. Justice, the second value in occurrence in this study, received a rank order of ten in the Ghandi study. It should be noted that Justice received a rank order of thirteen in the sociologists' list of values. The value Importance of Work, received a high rank order in both studies while it had been ranked ninth in the list of values by the sociologists.

Two values: Importance of Education and Literacy and Importance of Religion which received a rank order of four in this investigation, received the rank orders of one, and five in the Ghandi study. Importance of

Education and Literacy received a rank of six, and Importance of Religion a high rank order of two by the sociologists.

The value, Respect for and Obedience to Authority, received the same rank order of eight by both studies. This value had been ranked fifth in importance by the sociologists. Two values, Importance and Sacredness of Marriage, and Responsibility to Family also ranked eighth in this study. These values occupied rank orders of thirteen, and four in the Gandhi study. It is interesting to note that the value Importance and Sacredness of Marriage, which received, respectively, a middle and a low rank by both studies, occupied the highest rank order of one in the sociologists' list of values. Responsibility to Family received a rank order of four the same as in Gandhi's study.

The value Kindness and Good Manners ranked ninth in this study, but was ranked sixth in the Gandhi study. This value had been ranked eighth in importance by the sociologists.

Responsibility for and Loyalty to Country received a rank order of ten in this study, but was ranked two in Gandhi's study. The sociologist had given a rank order of three to this value.

The values, Thrift and Saving, Hospitality, Loyalty to Friends, and Charity all received a rank order of fourteen in this study and the two first values also received

the same rank order of fourteen in the Ghandi study. The value Loyalty to Friends ranked sixth, and Charity eleventh in Ghandi's study. These four values had received, respectively, the rank orders of ten, sixteen, fifteen, and fourteen by the sociologists.

~~The value Cleanliness and Neatness was ranked~~
equally with Boy as a Favored Sex for the lowest rank order of fifteen in this study. The value Cleanliness and Neatness received a rank order of eight in the Ghandi study. This value occupied a rank order of seven in the sociologists' list values. Boy as a Favored Sex ranked the lowest order in both studies but was ranked twelve by the sociologists.

As a result of comparing the two studies, it can be concluded that three values, Importance of Work, Importance of Education and Literacy, and Importance of Religion ranked high in both literature and elementary school books. The value Boy as a Favored Sex received the lowest rank order in both studies. It is interesting to note that the value Importance and Sacredness of Marriage, which had the highest rank order of one in the list of the sixteen major values developed by the sociologists, received a middle rank order of eight in this study and a low rank order of thirteen in Ghandi's study.

Implications of the Study

The review of literature pertinent to this study in Chapter Two revealed that the books have the potential

and may be used as an instrument to influence children's behavior and value systems. It is up to the children's writers to make the best use of this concept by writing stories which will help children to develop desired behavior and sound social and moral values. The stages of moral development in Kohlberg's study² may serve as a guide for the authors of children's books in writing the stories so that children will understand and grasp the ideas.

These findings indicate that there should be a consistency in presenting the values in children's stories. The children should not be confused by the contradictory values from which to choose.

The presentation of the values also should be consistent in the textbooks with those in story books. This will help the child to see that the same set of values is being emphasized in his/her readings, whether in a textbook or in a story.

The results further indicate that this study:

1. May serve as a guide for the Iranian authors, who write for children, to be aware of the value content in books and create stories that would be appropriate to the children's moral development stages.

²Cheryle Gosa, "Moral Development in Current Fiction for Children and Young Adults," Language Arts 54 (May 1977), p. 530.

2. May help Iranian educators sharpen their awareness of social and moral values being presented to children. Such a study can make a significant contribution to value identification.

3. Should be of practical use to parents, teachers, and librarians and other interested people in identifying and/or selecting books emphasizing specific social and moral values.

4. May provide a procedure for comparative studies of children's literature with the juvenile literature of other countries.

5. May provide materials for comparative studies with other sets of children's story books, and texts.

6. May assist the writers to follow a consistent pattern in presenting values in both story and textbooks.

Recommendations for Further Study

There has not been a content analysis with respect to value identification of children's story books in Iran. It is hoped that the conclusions from this study will help to motivate others to conduct further studies in the following areas:

1. Since one should not come to exact conclusions from a single study, the investigator recommends that a replication of this research should be conducted.³

³David T. Lykken, "Statistical Significance in Psychological Research," Psychological Bulletin, LXX (September, 1968), pp. 155-56.

2. A study similar to this should be done to discover the social and moral values in the content of children's story books for ages other than seven to eleven.

3. In-depth studies should be conducted to explore the manner in which social and moral values are internalized by children.

4. Studies should be conducted to discover children's value commitments and the influence that reading has had in shaping those values.

5. Studies should be done to discover if children can or do learn social and moral values from their reading.

6. Studies should be conducted to identify and compare the Iranian upper-class, middle-class, and lower-class social and moral values.

7. Studies should be conducted to compare and contrast the value presentation of this study and those story books translated from other languages into Farsi.

Summary

The current investigation answered certain questions about the presence, frequency and intensity of Iranian middle-class social and moral values as they have been judged to be included in the content of the nineteen of the most popular children's story books in Iran. The story books did not reflect the same rank orders of values as did the sociologists' list. A few values were included in

the storybooks but not in the other list of sixteen major Iranian middle-class social and moral values. The results of comparing the two studies indicated that to some extent some of the values were presented with the same emphasis in both studies.

If the assumption of the children's writers is true that books affect the value systems of the young readers, then children's literature is a powerful mean in teaching social and moral values to youngsters. It is hoped that findings of this study may draw the attention of children's writers, educators, and other interested people in writing story books or conducting further studies of value content in children's literature.

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APPENDIX A

Story Books Used as Sources of Data

1. Azari Yazdi, Mehdi. Good and Evil. Tehran: Amir Kabeir Publishing Co., 1978.
2. _____. Five Myths. Tehran: Amir Kabeir Publishing Co., 1978.
3. _____. Ten Stories. Tehran: Amir Kabeir Publishing Co., 1978.
4. _____. Stories From Masnavy. Tehran: Amir Kabeir Publishing Co., 1976.
5. _____. Stories From Sandbudnameh and Ghabosnameh. Amir Kabeir Publishing Co., 1977.
6. _____. Stories From Marzbunnameh. Tehran: Amir Kabeir Publishing Co., 1975.
7. _____. Stories From the Koran. Tehran: Amir Kabeir Publishing Co., 1976.
8. _____. Stories From Klileh and Demnah. Tehran: Amir Kabeir Publishing Co., 1976.
9. _____. Shake Attar's Stories. Tehran: Amir Kabeir Publishing Co., 1976.
10. _____. Human Being. Tehran: Amir Kabeir Publishing Co., 1978.
11. _____. Stories From Gholestawn and Molastawn. Tehran: Amir Kabeir Publishing Co., 1977.
12. _____. Honesty and Dishonesty. Tehran: Amir Kabeir Publishing Co., 1978.
13. Behranghi, Samad. Azarbuyjan's Myths. Vol. 1. Tehran: Neil Publishing Co., 1968.
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15. _____. Talkhon. Tehran: Amir Kabeir Publishing Co., 1970.
16. Soabhei, F. M. Myths. Vol. 1. Tehran: Amir Kabeir Publishing Co., 1970.
17. _____. Myths. Vol. 2. Tehran: Amir Kabeir Publishing Co., 1970.
18. _____. Old Myths. Vol. 1. Tehran: Amir Kabeir Publishing Co., 1974.
19. _____. Old Myths. Vol. 2. Tehran: Amir Kabeir Publishing Co., 1970.

1. Importance and Sacredness of Marriage.

a) Wife's duty as being chaste and loyal.

Intensity	1	2	3	4	5	Frequency

b) Wife's duty as being mother and homemaker.

Intensity	1	2	3	4	5	Frequency

c) Other.

Intensity	1	2	3	4	5	Frequency

d) Husband's duty as being loyal.

Intensity	1	2	3	4	5	Frequency

e) Husband's duty as being bread winner.

Intensity	1	2	3	4	5	Frequency

f) Other.

Intensity	1	2	3	4	5	Frequency

2. Importance of Religion.

a) Thinking of and/or referring to God.

Intensity	1	2	3	4	5	Frequency

b) Being faithful to religious commandments and religious authorities.

Intensity	1	2	3	4	5	Frequency

c) Saying prayers and/or practicing religious rituals.

Intensity	1	2	3	4	5	Frequency

d) Attending religious services.

Intensity	1	2	3	4	5	Frequency

e) Visiting holy places.

Intensity	1	2	3	4	5	Frequency

f) Other.

Intensity	1	2	3	4	5	Frequency

3. Responsibility for and Loyalty to Country.

a) Loyalty to the monarch and monarchy.

Intensity	1	2	3	4	5	Frequency

b) Contribution to education by literacy corps.

Intensity	1	2	3	4	5	Frequency

c) Professing love for one's country.

Intensity	1	2	3	4	5	Frequency

d) Working to develop the community and country.

Intensity	1	2	3	4	5	Frequency

e) Supporting statements as to the value of sacrifice for country in time of crisis (patriotism).

Intensity	1	2	3	4	5	Frequency

f) Appreciating the dignity and pride of the country's past history.

Intensity	1	2	3	4	5	Frequency

g) Other.

Intensity	1	2	3	4	5	Frequency

4. Responsibility to Family

- a) The rearing and educating of children as the major responsibility of the parents.

Intensity	1	2	3	4	5	Frequency

- b) Loving and caring for family members (parents love for children and children's love for parents).

Intensity	1	2	3	4	5	Frequency

- c) Loving and caring for relatives.

Intensity	1	2	3	4	5	Frequency

- d) Other.

Intensity	1	2	3	4	5	Frequency

5. Respect for and Obedience to Authority.

a) Respecting and Obeying parents.

Intensity	1	2	3	4	5	Frequency

b) Respecting and obeying religious authorities.

Intensity	1	2	3	4	5	Frequency

c) Respecting and obeying teachers.

Intensity	1	2	3	4	5	Frequency

d) Respecting and obeying elder people.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

6. Importance of Education and Literacy.

- a) Upholding formal learning by talking about school and the dignity of education.

Intensity	1	2	3	4	5	Frequency

- b) Encouraging the reading of printed materials.

Intensity	1	2	3	4	5	Frequency

- c) Viewing the teacher as a symbol of knowledge.

Intensity	1	2	3	4	5	Frequency

- d) Stressing the importance of doing homework.

Intensity	1	2	3	4	5	Frequency

- e) Other.

Intensity	1	2	3	4	5	Frequency

7. Cleanliness and Neatness.

a) Washing hands before meals.

Intensity	1	2	3	4	5	Frequency

b) Bathing and Bodily cleanliness.

Intensity	1	2	3	4	5	Frequency

c) Being neat in dress and general appearance.

Intensity	1	2	3	4	5	Frequency

d) Keeping the house and/or neighborhood clean.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

8. Kindness and Good Manners.

a) Being polite at home and in social settings.

Intensity	1	2	3	4	5	Frequency

b) Being respectful and kind to neighbors, the elderly and the poor.

Intensity	1	2	3	4	5	Frequency

c) Being kind to younger children and to peers.

Intensity	1	2	3	4	5	Frequency

d) Placing others interests before to one's own.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

9. Importance to Work.

a) Stressing the dignity and necessity of work.

Intensity	1	2	3	4	5	Frequency

b) Showing examples of industriousness.

Intensity	1	2	3	4	5	Frequency

c) Producing better living conditions through the cooperation and contribution of the people.

Intensity	1	2	3	4	5	Frequency

d) Other.

Intensity	1	2	3	4	5	Frequency

10. Thrift and Saving.

a) Saving for the time of crisis.

Intensity	1	2	3	4	5	Frequency

b) Saving for illness and old age.

Intensity	1	2	3	4	5	Frequency

c) Saving small amounts daily can result in much wealth.

Intensity	1	2	3	4	5	Frequency

d) Other.

Intensity	1	2	3	4	5	Frequency

11. Honesty.

a) Being truthful and trustworthy.

Intensity	1	2	3	4	5	Frequency

b) Dealing with others without hypocrisy.

Intensity	1	2	3	4	5	Frequency

c) Supporting the right and being fair.

Intensity	1	2	3	4	5	Frequency

d) Showing integrity in financial matters.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

12. Boy as a Favored Sex.

a) Helping the family as a bread winner.

Intensity	1	2	3	4	5	Frequency

b) Perpetuating the name of family.

Intensity	1	2	3	4	5	Frequency

c) Supporting his parents when they are old.

Intensity	1	2	3	4	5	Frequency

d) Other.

Intensity	1	2	3	4	5	Frequency

13. Justice.

a) Being fair to others.

Intensity	1	2	3	4	5	Frequency

b) Not misusing the power over his subordinates.

Intensity	1	2	3	4	5	Frequency

c) Supporting equality and justice.

Intensity	1	2	3	4	5	Frequency

d) Rewarding the just and/or punishing the unjust.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency

14. Charity.

a) Assisting helpless individuals.

Intensity	1	2	3	4	5	Frequency

b) Giving alms.

Intensity	1	2	3	4	5	Frequency

c) Helping poor people with money and/or food.

Intensity	1	2	3	4	5	Frequency

d) Other.

Intensity	1	2	3	4	5	Frequency

15. Loyalty to Friends.

a) Perpetuating friendships by corresponding.

Intensity	1	2	3	4	5	Frequency

b) Doing favors for friends.

Intensity	1	2	3	4	5	Frequency

c) Supporting friends in the time of emotional, physical, or economic crisis.

Intensity	1	2	3	4	5	Frequency

d) Visiting friends.

Intensity	1	2	3	4	5	Frequency

e) Other.

Intensity	1	2	3	4	5	Frequency